The Outlook

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CONTENTS

THE WEEK:

The Coal Miners' Strike: A Struggle for Prestige 141
The Wages of Coal Miners 14
Governor Cummins on the Trusts 142
Last Week's Conventions 143
The Pennsylvania Campaign 143
St. Louis Bribers Brought to Justice 144
Child Labor Reform 144
Justice Gray 145
William Allen Butler 145
British Association for the Advancement of Science 146
The Pious Fund 147
A Cheap Parcels Post from England 147
The Crisis at Colon 148
Canadian Religious Meetings 148
A Western Mining Company's Sociological Work 149

EDITORIALS:

Historical Writing 150
The Tombs Angel 152
A Biblical Difficulty 153
The Spectator 155

CONTRIBUTED ARTICLES:

The Crisis in Finland 157
By Herman M. Donner
The Tombs Angel 163
By Arthur Henry
Glimpses of Frontier Ministers 167
By Charles H. Shinn
Negro Conditions Sensibly Discussed 170
By A. R. Holcombe
Two Important Conventions:
I.—The World's Conference of the Young Men's Christian Association 179
II.—Government Good Roads Convention 180

BOOKS AND AUTHORS:

Christianity the Universal Religion (Fairbairn) 173
Books of the Week 175
NOTES AND QUERIES 178
CORRESPONDENCE 182

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A Struggle for Prestige

The eighteenth week of the miners' strike was full of rumors and predictions of an approaching settlement, but the nineteenth has begun with the rumors dead and the predictions falsified. The most serious effort to end the strike last week was that of Governor Stone and Mr. Widener, of Philadelphia, who held a long consultation with President Mitchell and the officials of the anthracite district unions. There were very definite rumors that Mr. Widener represented the wishes of Mr. Pierpont Morgan in the matter, and that Mr. Morgan was anxious for a settlement if one could be arranged at all acceptable to the Presidents of the coal roads which he controls. Unfortunately, however, these gentlemen have declared so explicitly that they would make no terms with the miners' union that Mr. Widener and Governor Stone were unable to go further than to advise the miners to go to work, counting upon the generosity of the operators to redress local grievances and provide better terms. All this, however, is merely rumor, and is only worth reporting because it indicates the nature of the present deadlock. Both sides are as tired of the fight as were the British and Boers of the conflict in South Africa, but so long as one side in that conflict made it a matter of honor to demand unconditional surrender, and the other not to accept it, the war had to go on. In the present case the conflict seems likely to continue until some terms can be proposed which can be charitably interpreted so as to save the prestige of the organizations on both sides. The most hopeful suggestion that has been made along this line is that the operators should formulate the terms they are willing to offer their men during the coming year of prospective prosperity, and that those terms should be submitted, not to the officers of the United Mine Workers, but to the men employed in the anthracite mines. President Mitchell has so frequently asserted his readiness to keep the recognition of his union out of the discussion, if better terms can be secured for the anthracite mine workers, that he could not afford to refuse to submit such an offer of the operators to the judgment of the miners. The original majority in favor of the strike was so small that a small concession might easily produce a majority in favor of peace.

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The Wages of Coal-Miners

During the present strike, though to a less extent than in the strike of 1900, there have been many conflicting statements regarding the ordinary wages of coal-miners. Last week Mr. Henry S. Fleming, the Secretary of the Anthracite Coal Operators' Association, published in the New York "Sun" a reply to the statements of Mr. F. J. Warne in his article in The Outlook of August 30. Mr. Warne, it may be recalled, spoke of thirty dollars a month as the ordinary wages of the adult mine workers. In criticism Mr. Fleming says:

> The present writer but a short time since made, with the consent and assistance of the various mining companies, a compilation of the wages earned both by the miners and day laborers, the total number of men affected by the averages representing over seventy-five per cent., or about 33,750,000 tons out of 45,000,000 tons of the anthracite coal mined.
>
> Day labor was grouped in classes depend-

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ing upon the degree of skill required. Of seventy-seven classes above and below ground

14 averaged over	$2.00 per day
32 averaged between	$1.50 and $2.00 per day
29 averaged between	$1.25 and $1.50 per day
2 averaged under	$1.00 per day

The two below $1 were boys picking slate and tending doors.

As against the assertion that the average earnings of the miners are $30 per month, this same investigation showed that, prior to the advance in 1900 of ten per cent. in the Wyoming region and nearly fourteen per per cent. in the Lehigh and Schuylkill, the net earnings of several thousand miners varied from a maximum of slightly above $6.50 per day to an average of almost $2.90; even on the average of 212 days, which includes idle time from numerous petty strikes, the average earnings of the miners was nearly $700 for the year, or double the amount guessed at in the article under consideration.

The statements as to daily wages contained in Mr. Fleming's table are entirely in harmony with those made by anthracite coal operators to the Federal statistical bureaus before the strike of 1900 made the subject a matter of heated class controversy. The statements, however, which Mr. Fleming makes about yearly wages are not in harmony with any of the official reports which have been published. Mr. Jacob Schoenhof, the well-known economist, published only last week in the New York "Evening Post" a summary of the operators' returns published in the census of 1890, and it reads as follows:

Above ground—564 foremen and overseers, 291 days, at $2.71—$788.61; 4,720 mechanics, 257 days, at $1.91—$490.87; 23,779 laborers, 198 days, $1.29—$255.42; 17,191 boys, 185 days at 62 cents—$114.70.

Underground—737 foremen and overseers, 291 days, at $3.05—$887.55 per annum; 36,639 miners, 179 days, at $2.39—$427.81; 35,376 laborers, 184 days, at $1.64—$301.76; 4,770 boys, 180 days, at 88 cents—$158.40. Total employees about mines, 123,676. Average earnings of all employed, $314.21.

If from this table we exclude the returns made for the breaker-boys and boys down in the mines, the wages of the older mine workers, including foremen and overseers, appear to average almost exactly three hundred and fifty dollars a year. This return agrees closely with that made a little later by operators in the Hazleton districts, and published in the Senate report on wages (the Aldrich report) in 1893. The operators who furnished these reports to the Government had no motive for understating the wages.

Governor Cummins on the Trusts

The conflict among Iowa Republicans over a revision of the tariff to prevent trust extortion seems to have left the revisionists in almost undisputed possession of the field. Governor Cummins and his supporters have appealed to the anti-monopoly sentiment which once made Iowa Republicanism the synonym of radicalism, and the appeal has called forth an enthusiastic response from the rank and file of the party. Governor Cummins, in a recent interview with Mr. Walter Wellman, of the Chicago "Record-Herald," has put very tersely the economic philosophy upon which the tariff revision movement rests. His words were as follows:

Competition is the fundamental principle of industrial life. Anything that checks competition is inimical to the public good. We do not speak now of monopolies in patents, or in franchises for public utilities, but of manufacturing and production in the ordinary sense. The legitimate purpose of the tariff is to equalize the cost of production abroad and at home. There is no morality in a tariff that goes beyond that. The tariff question is more or less involved in what is called the trust question, because of the marked tendency of the time. This tendency is toward combination. Many combinations are formed for the sole purpose of issuing watered stocks and working them off upon the public. In others the prime motive is to stifle competition. Indeed, there can be no other rational motive after a certain point in the search for economy has been reached. The economy of combinations does not pass a certain limit of size. In fact, after a certain line is crossed, the tendency is the other way. We Republicans of Iowa propose to say to the creators of these combinations: "You may have a reasonable tariff. You may have profits, and large profits, if you are successful. But the moment you establish a monopoly you shall have the favor of the tariff taken from you."

Governor Cummins went on to state that the Iowa Republicans did not demand a general tariff revision and were not concerned as to just how much protection should be given to manufacturers who were really competing with one another and with foreign rivals, but whenever a monopoly was established they demanded that "the duty must disappear for the purpose of restoring competition." When asked for an example of a monopoly which should be deprived of protection, Governor Cummins replied: "Well, take tin plate and steel rails; take barbed wire, which has been an absolute monopoly for four or five years. The prices of this and

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kindred articles are exorbitant because of the monopoly, as I have discovered by investigation." When asked how much too high the prices of these articles were, the Governor replied: "About one hundred per cent." The only part of Governor Cummins's programme which suggested any lack of determination to destroy at once the protection of trusts by the tariff was his recommendation that it be left to a Cabinet officer to determine whether or not competition in any article of trade has been destroyed, so that the sheltering tariff should be removed. The question whether an industry should be protected by the tariff is distinctively a legislative one, and the proposal that Congress shall simply legislate against the protection of trusts without specifying what articles shall be placed upon the free list is another proposal for "reform in the abstract," which need never be applied to concrete conditions. It requires fearless and incorruptible and unswervable executive officers to enforce explicit legislation against powerful monopolies, and it is preposterous to expect such officers to give drastic reality to a vague fulmination. Innumerable embarrassments would confront an executive officer who proceeded against a monopoly without the clearest warrant in law.

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Last Week's Conventions

The Republican Conventions held last week in Washington, Nevada, Utah, and Texas all declared in favor of the nomination of President Roosevelt as the party's candidate in 1904. In this respect they followed the example already set by Pennsylvania, Delaware, Missouri, Iowa, Minnesota, and Idaho, and the cumulative effect of all these expressions has been to force Senator Platt, of New York, to revise his previous position and favor a similar expression from the New York Convention about to meet. In Utah, last week, there was serious division over the question of indorsing the President's reciprocity policy toward Cuba, and in the end the beet-sugar interests prevailed. These interests are strong in Utah, where the sugar-beet is unusually profitable upon the irrigated farms. Nevertheless, Utah and California are the only two States in the Far West in which the beet-sugar "insurgents" have controlled the Republican Conventions, and if the President should explicitly demand the Cuban reciprocity bill which passed the House, and by which the Sugar Trust was deprived of protection, it is believed that few "insurgent" Congressmen could stand against him. The Democratic Convention in Colorado was notable for its rejection of the terms of fusion offered by the Populists, and its decision to conduct an independent campaign. Senator Teller, however, was made the Convention's candidate for the United States Senate, thus formally enrolling him as a Democratic leader, and conciliating his personal supporters among the Populists and Silver Republicans. The Colorado Democratic Convention of course indorsed the Kansas City platform, but the New Hampshire Convention, held at the same time, did not. It did, however, adopt a radical platform, demanding for the Philippines free trade now and entire independence at an early date, and demanding the abolition of all tariffs on trust-made articles, and the passage of a new anti-trust law prohibiting corporations (other than banks and insurance companies) from holding stock in other corporations. Under the present National banking law, National banks are not permitted to own the stock of other National banks, and the New Hampshire plan is to prevent the combination of competing manufacturing establishments in the same way that the National banking law has prevented the establishment of a great banking combination.

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The Pennsylvania Campaign

The political campaign in Pennsylvania has opened with more than usual activity. The Republicans will wage their campaign on National lines, maintaining that these are paramount. The Democrats, on the other hand, are confining themselves to State issues, and are pressing these with vigor and persistence. The Republican position has been unintentionally caricatured by the remarkable statement of Judge Pennypacker, the gubernatorial candidate, that "Pennsylvania has no ills worthy of mention." This utterance, with his reiterated eulogy of Senator Quay, has served

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to offset the favorable impression made by his long and honorable career as a judge. It seems incredible that a careful observer of politics should not regard the corruption and iniquity of the 1901 session of the Pennsylvania Legislature, with its "ripper" bills, franchise legislation, and general and flagrant disregard of public interests, as ills worthy of mention. One of the most disgraceful scenes of recent years was the successful attempt of a faction of the Union party, which a year ago waged an independent fight against the Republican machine, to capture the Union nomination for Judge Pennypacker. In the face of the complaisant and unresisting Ashbridge police, this faction, which had gone back to the machine, together with a lot of thick-and-thin Quay supporters, took physical possession of the hall, and by sheer force of numbers and physical strength maintained control of the Convention Hall and nominated the whole Republican ticket. The other faction that favored the Democratic ticket was compelled to retire and make its nominations elsewhere. Several men were assaulted and one stabbed. The courts will have to determine the regularity of the respective nominations, but in the meantime Judge Pennypacker is likely to refuse a nomination secured in such a way. Senator Quay is in personal charge of the Republican fight as State Chairman, and this fact, together with Judge Pennypacker's eulogy of him, has made him an issue. Ex-Governor Pattison, the Democratic gubernatorial nominee, is strong in the country districts and weak in the cities. This fact serves to put the United States Senatorship in jeopardy, because it is generally expected that Mr. Pattison will pull through a number of legislators in the doubtful counties, a movement which will be facilitated if the Democrats and the Pattison wing of the Union party effect a fusion, as now seems possible.

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Bribers Brought to Justice

The members of the St. Louis "boodle combine" will be put on trial at once; and as the evidence available now includes the full and open confession of John K. Murrell, ex-Speaker of the St. Louis House of Delegates, the man who held one of the keys to the safe-deposit box in which $75,000 was deposited for distribution among the nineteen men charged with bribery and perjury, the punishment of the guilty seems certain. Murrell's statement declares that the members of the "combine" agreed to sell for $2,500 each their votes for the passage of a city lighting bill, and to sell their combined votes for $75,000 for the passage of the Suburban Bill, granting valuable privileges to the St. Louis and Suburban Street Railway Company. The fearless energy of the Circuit Attorney, Mr. Folk, has exposed, point after point, the history of this criminal conspiracy; several of the criminals have been indicted, nine are under arrest, two have given bond, others will, if allowed, join Murrell in turning State's evidence. Since the bribery of Aldermen in New York City in connection with Jacob Sharp's Broadway railroad plans, there has been no such clear-cut exposure of municipal corruption as St. Louis now presents. Murrell declares that he surrenders because he can no longer endure the agony he suffered as a fugitive from justice, and asserts that the practice of taking bribes was so common that no one thought it really dishonest! "We did not look upon what we did as a serious crime," he says, "as it had gone on so long without interruption that it was not regarded by those who participated in it as morally wrong." The persistence of the Circuit Attorney in following up these bribe-takers is worthy of all commendation, and may presage a victory for the reform element in St. Louis politics. But it must not be forgotten that where there are bribe-takers there are bribe-givers. The conviction and imprisonment of one wealthy bribe-giver, or responsible officer of a bribe-giving corporation, would be a public service of National importance, and of far greater consequence even than the conviction of any number of bribed officials.

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Child Labor Reform by "Voluntary Agreement"

The Southern movement against the evil of child labor in the cotton-factories has been temporarily embarrassed by the act of one of its friends. The President of the Alabama Federation of Women's Clubs, moved by the fact that

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the cotton manufacturers are among the wealthiest and most cultivated men in the State, issued an appeal that the opponents of child labor should stop working for legislation, and instead work to secure their reform through a "voluntary agreement" among the managers of the mills. This appeal was so attractive to those who are unfamiliar with the historic attitude of the upper classes toward economic reforms that Chairman Murphy, of the Executive Committee which has directed the child labor agitation in Alabama, has issued an effective reply, showing that law alone can secure such restriction as the consciences of the more humane manufacturers would suggest. The central point of his argument is as follows:

> We have no definite nor tangible assurance that the representatives of all the cotton-mills in Alabama are ready to offer such a voluntary agreement. The agreement of the best mills without the co-operation of the worst would leave out of account those very points at which there is the most of suffering among the children. Its history is everywhere the same. It has failed in Georgia. It has failed conspicuously in South Carolina. In North Carolina, too, there has been agitation for a child labor law. In order to defeat this effort the mill men of the State covenanted with themselves and with the Legislature that they would not work the younger children at night and that they would refrain from the employment of children under twelve. State Commissioner Varner now declares that this agreement, which was accepted by the Legislature and solemnly spread upon the journals of that body, has been violated. In the Report of the Department of Labor for 1901 it is officially recorded that there are in the mills of the State nearly 8,000 (7,996) children under fourteen years of age! Those representatives of the mills who would honestly keep a "voluntary agreement" to employ no children under twelve, save the orphaned and the children of the widowed and the helpless, could find no hardship in a law containing the same provisions. A law bears upon all alike. A mere agreement binds the best and is violated by the worst.

Even if the mill-owners were alone concerned in preventing the exhaustion of bodies and starvation of minds which result from the imprisonment of half-grown and unschooled children in the fac tories, a voluntary agreement among them could not enforce the regulations which a majority of them would wish. The least humane employer could dictate the minimum of requirements by which all should be bound. That the public should accept this method of enforcing the regulations which the public welfare demands is out of the question.

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Justice Gray Judge Horace Gray, who retired a few months ago from the United States Supreme Court, died in Nahant, Mass., on Monday of this week, at the age of seventy-four. He was a member of a well-known New England family, was a graduate of Harvard University and Harvard Law School, and his success at the bar led to his becoming a Judge of the Massachusetts Supreme Court at the unusually early age of thirty-six, after several years' service as the court's official reporter of decisions—an important and responsible work. In 1873 Governor Washburn appointed him Chief Justice of the State, and he served in this high judicial office for eight years, leaving it only to become a Justice of the United States Supreme Court on President Arthur's appointment. Justice Gray, it is universally agreed, added dignity and intellectual strength to the Court. His decisions on questions of bankruptcy, on those of marine captures and in admiralty cases generally, as well as in legal-tender cases, caused him to be recognized as a high authority and legal specialist in more than one direction. Physically Justice Gray was a notable figure because of his large frame, fine features, and dignified demeanor. Socially and personally he was a man of the most genial and attractive traits. As a thinker and a student of legal and public questions his originality and independence were unquestioned.

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William Allen Butler Mr. William Allen Butler, a lawyer and jurist of distinction and an author of some note, died suddenly on Tuesday of last week at his home in Yonkers, N. Y., at the age of seventy-seven. Mr. Butler was born in Albany, was educated at the College of the City of New York, was for many years a member of the law firm of Butler, Stillman & Hubbard, and later of the firm of Butler, Nottman, Joline & Mynderse. He was one of the most successful admiralty lawyers in the country. Mr. Butler made many contributions to magazine literature, and touched on many

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topics of a social, historical, or humorous kind. He was a man of various and delightful gifts. His lifelong association with men of distinction had given him a store of recollections of the kind which make invaluable foot-notes to history. His father's eminence brought him, while yet a boy, in personal contact with some of the most interesting and important figures in the political and social history of the first half of the last century, while his own ability and honor won him a large group of personal friends. He described with delightful freshness of feeling a journey made to Kentucky with his father in the days before railroads, and the impression which General Jackson, talking in the freedom of his broad veranda, made upon his boyish mind. Outside the circle of his friends Mr. Butler's wit, gayety, and literary gifts were known chiefly by his lively satirical poem, "Nothing to Wear," which was widely read and keenly appreciated at the time of its publication; it appeared in "Harper's Magazine" in 1857. Among his friends his vivacious and delightful spirit bore its best fruit in witty improvisations, unpublished skits and plays, and the flow of a fresh and unwearied humor.

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The British Association for the Advancement of Science

This year's sessions of the British Association for the Advancement of Science are being held at Belfast, Ireland. To Americans the most interesting addresses so far delivered have been those of Professor H. E. Armstrong—the originator of the Association's new educational science section—of Professor W. D. Halliburton, the eminent chemist, and of Mr. Robert P. Porter, ex-Supervisor of the United States Census. Professor Armstrong pleaded for the injection of American life and energy into the British educational system. Referring to Captain Mahan as one "who had taught the nations the true meaning and value of sea-power," he added: "We need some Mahan to discuss the larger issues of national defense through education. The ship of state is of vastly greater consequence than the mere navy, yet those who direct attention to the insufficiency of its armament are scarcely listened to, and there is not the slightest effort to secure scientifically adjusted and organically completed machinery to drill the crew, which is woefully incomplete, owing to the terrible absence of organization and discipline." Such a criticism of British education ought to be specially felt in this time of Parliamentary debates on a new arrangement of schools. Professor Armstrong contended that what British education to-day most needed was to appreciate the value of the scrap-heap. "Why cannot we follow the example of the industrious American manufacturer, and agree to 'scrap' our scholastic and academic ideals, if not our schools and schoolmasters as well, and refit along scientific lines?" The speaker declared that much of American success was due to the way in which republican doctrines were applied in educating American children, and drew the conclusion that "we should set our children free and encourage them to be free at an early age." Professor Halliburton, President of the Physiological Section, spoke highly of Professor Loeb and his colleagues of the University of Chicago in the new field of physiological chemistry. The address was noteworthy in every event because of Professor Halliburton's own work in applying chemistry to the solution of physiological and pathological problems. Mr. Porter discussed the municipal ownership of street railways. He admitted that the municipalities of the United Kingdom have exhibited greater activity in what might be called business ventures than have American cities. At least twenty thousand miles of street railways, nearly all propelled by electric traction, exist in America. According to the telegraphed report, the speaker claimed that "the railway companies pay annually large sums, besides the regular taxes on capital, for the use of streets, and so far as these amounts are comparable, I find that they bring as much net revenue to the municipal treasury as the profits of your best-managed municipal enterprises." This statement has already aroused adverse criticism on this side of the Atlantic, the general opinion being that our companies are not paying as much for public utilities, so called, as are the cities of Great Britain.

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The "Pious Fund" Another interesting event in the history of the Hague International Arbitration Tribunal has occurred. Dr. Martens, Professor of International Law at the University of St. Petersburg, and Sir Edward Fry, former Lord Justice of Appeal of the British Courts of Justice (arbitrators selected from the list to represent the United States), with Professor Asser, the eminent Dutch jurist, and Dr. A. F. de Savorin-Lohman (arbitrators representing Mexico), met at the headquarters of the International Arbitration Tribunal and under the rules chose a fifth arbitrator or umpire to try the vexed "Pious Fund Claim." Their choice fell upon Dr. Matzen, the distinguished President of the Danish Landsthing, or Parliament, and he has now accepted the task. As the "Pious Fund Claim" is the first case to come before the International Tribunal, and as the question lies between the United States and Mexico, the occasion should be of interest to all Americans. It is thus worth while again to outline the dispute. The "Pious Fund" originated in 1697 in gifts made in trust to the Jesuits from charitable persons, to be devoted to the establishment and maintenance of Roman Catholic missions in the Californias. At that time California and Mexico were Spanish possessions. In 1767 the Spanish Government expelled the Jesuits and seized all their property, which thereafter was administered by the Franciscan order. Mexico ultimately gained her independence and took charge of the fund. In 1842 Mexico confiscated and sold the properties of the fund, guaranteeing, however, to the Church authorities six per cent. on it in perpetuity. When California was ceded to the United States, Mexico stopped paying interest, but in 1869, on an arbitration award made by Sir Edward Thornton in favor of the Church authorities, paid nearly a million dollars in arrears, since which date nothing has been paid. The present claims amount to almost two million dollars. The first practical trial of the Hague tribunal will be eagerly awaited, especially by those who, in common with The Outlook, believe that the mechanism so astutely set up to prevent war and to adjudicate disputes will now move not haltingly but smoothly towards the accomplishment of its great purposes.

A Cheap Parcels Post from England The English Post-Office Department has entered into a contract with the American Express Company by which large parcels can be mailed more cheaply from English cities to America than from American cities to one another. The postal charges in England are scheduled as follows:

	Not over 3 pounds.	From 3 to 7 pounds.	From 7 to 11 pounds.
	s. d.	s. d.	s. d.
(a) For New York City, Brooklyn, Jersey City, or Hoboken.	1. 0.	2. 0.	3. 0.
(b) For any other part of the United States.	2. 0.	3. 0.	4. 0.

In America the rate of postage upon all unprinted matter is sixteen cents a pound, and no package of merchandise weighing more than four pounds can be sent by mail. It is not to be thought, however, that English merchants will be able to send their goods to American consumers by simply paying the postal charges scheduled above. There is, according to the London "Chronicle," a fee of one shilling on every package to cover "the clearance of parcels through the United States customs," another fee of one shilling "levied by the United States Government under the title 'Sample Office fee' or 'Storage fee,'" and the United States customs duties are to be collected from the person to whom the package is sent, unless they, too, are prepaid. The service, therefore, is less likely to be useful to English firms able to act through American agents than to individuals residing in England who wish to send packages to friends in America. The lowness of the rates, however—whether we consider the share received by the English post-office for handling the goods as far as the American ports, or that received by the American Express Company for handling the goods in this country—ought to awaken the American Post-Office Department and the American people to the possibilities of a parcels post system in this country. Within Great Britain the Post-Office Department delivers parcels weighing one pound or less for six cents, and packages weighing eleven pounds for twenty-four cents; and while the United States Post-Office could not offer such rates for its whole territory because of the enormous extent of that territory, it might easily adopt the German zone system and offer similar

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rates upon packages sent for the moderate distance that covers nearly all shipments from merchants to suburban customers or farmers to customers in the city. The postal investigation of three years ago showed that, despite the heavy rates charged by American railroads for the carriage of our mails, these charges rarely exceed one cent a pound on matter shipped less than one hundred miles. If the American Post-Office could secure from the railroads as low terms as these roads will obviously make with the American Express Company on the English parcels shipped under the new contract, we might have low parcels post rates for long distances. But the establishment of a zone system of parcels post with low rates to near points need not wait upon a revision of railway rates.

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The Crisis at Colon

Again a state of affairs has arisen on the Isthmus that threatens to make it necessary for the United States to intervene in order to safeguard railway traffic between the two oceans—an intervention which is our duty as well as our right under existing treaties. It is probable, however, that the mere presence of United States forces will be enough to prevent any interference with railway traffic across the Isthmus or the bombardment of Panama from the sea, which it is held would in itself be a menace to international trade. Secretary Moody has ordered the battleship Wisconsin to Panama and the cruiser Cincinnati to Colon, thus guarding the two termini of the interoceanic railway; the cruiser was due at Colon early this week; the Wisconsin was at Puget Sound when the order was given, and will be some time on the way. The news which has led to these precautions on the part of our Government consists of cable despatches stating that Agua Dulce has been surrendered to the insurgents by the Colombian Government forces; that Panama is threatened by revolutionary forces on land and sea, and that the contending factions are approaching so near to the line of the railroad as to threaten the cutting off of railway communication. The surrender of Agua Dulce had been reported previously, but is now positively confirmed. General Durti has been besieged for more than a month, and surrendered to the insurgent General Herera only when his supplies gave out and the superiority in numbers of the insurgents became very great. The revolutionists have also attained a victory at Santa Marta, a department capital, and generally the revolutionary cause seems to be in the ascendant.

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Canadian Methodist General Conference

The special note of the General Conference of the Methodist Church of Canada, including the Bermudas and Newfoundland, which met in Winnipeg on September 4, is an advance in home missions. The urgent demand for this is the great influx of population into Manitoba and the Northwest Territories. To do its share in meeting the religious needs of this immigration, the Church is devising large and liberal plans. The Conference provided for the appointment of a Corresponding Missionary Secretary and four Missionary Superintendents, who shall have large powers of initiative and administration in the vast field stretching from the great lakes to the Pacific. A special fund is to be raised for carrying out this church extension. A few hours after its announcement a pledge of $5,000 was telegraphed from Mr. C. D. Massey, of Toronto, an augury of the hearty response which the Church will make to this forward movement. Provision was also made for the development of the Indian missions in Canada, in which the Church has won some of its most signal successes, and for the more vigorous prosecution of its missions among the French-Canadian population. In this home extension the cause of foreign missions in China and Japan is not to be neglected. The lay delegate from Japan, the Rev. Y. Hiraiwa, of Kofu, a cultured and scholarly gentleman, spoke in excellent English on the missionary problem in that country. Many men of high position were embracing Christianity. The Japanese would be, he said, the most effective missionaries, not only to their own countrymen, but to the great empire of China, with whose spirit, language, and institutions they would be more in sympathy than could any others. Provision is also being made for friendly co-operation in home mission

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work with the Presbyterian Church of Canada, so that the spiritual needs of the incoming settlers may be more adequately met without overlapping or waste of effort. A marked advance in moral reform was shown in the appointment of a Temperance Secretary who shall travel throughout the country, arouse temperance sentiment, and seek to crystallize it into concrete action. An animated debate took place on the admission of women to the General Conference. Although one lady had been elected to a previous General Conference, and others to Annual Conferences, it was alleged that there was no general wish on the part of the women of Methodism for this privilege; that when a wish for admission to the higher courts of the Church was shown, it would be promptly granted. The vote on the subject was a tie, and as it was ruled to be a Constitutional question which would require a three-fourths majority of the General Conference, the movement, for the present, failed.

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Anglican Synod in Canada

This Synod, the supreme ecclesiastical parliament of the Anglican Church in Canada, which convenes once in six years, met in Montreal on Wednesday of last week. The scene as the clergy walked from the Synod Hall to Christ Church Cathedral was, writes a correspondent, singularly picturesque. The white surplices, colored hoods, and the imposing array of the bishops, headed by the venerable Archbishop Bond, in his eighty-seventh year, a man revered and beloved in all the churches, made a pageant of almost mediæval splendor. In the unavoidable absence, through illness, of Archbishop Machray, of Rupert's Land, Primate of all Canada, Archbishop Bond read his comprehensive address. The Synod meets in two sections, the upper house, or convocation of bishops, and the lower house, the assembly of clerical and lay members. The most important business transacted was the organization of a new missionary society which shall represent the entire church in Canada, to take the place of the mission board controlled by the provincial Synod. This will give greater vigor of operation, especially in the new territories of the Northwest. The Hon. S. H. Blake, of Toronto, gave a thousand dollars as an initial offering. Cordial greetings were received from the Protestant Episcopal Church of the United States, represented by Bishop Dudley, of Kentucky, the Bishop of Vermont, the Rev. Mr. Hutchins, of Boston, and Mr. J. Miners, of New York. Fraternal greetings were also conveyed by the Presbyterian Church of Canada. Bishop Courtney responded warmly to these brotherly sentiments. He was sure, he said, the Head of the Church would rather forgive him for a certain flexibility in regard to the principles for which the Church stood than for lack of Christian love. Bishop Lofthouse, of Keewatin, who had traveled hundreds of miles on snowshoes among the Esquimos of Hudson's Bay, and had built his own shack, his own church, his own school-house, literally with his hands, made a most touching address which deeply stirred the entire Synod. He had found, he said, intense delight in ministering to the simple Indians who could now read the Bible in their own tongue and never went hunting without it. It was proposed to change the name of the Church to something more clearly indicating its Canadian character, but the proposition failed to meet the approval of the Synod.

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A Western Mining Company's Sociological Work

While the relations of coal miners and their employers in the East remain so unsatisfactory as at present, it is pleasant to note the good feeling that exists between employers and employed in a great mining industry in the West. The Colorado Fuel and Iron Company employs some fifteen thousand men in its business of mining coal and iron ore and making them into coke, iron, and steel. These men are employed in nearly forty different camps, rolling-mills, and steel-works, in Colorado, Wyoming, and New Mexico, in places as far as sixteen hundred miles apart. A Sociological Department has been formed by the Company, which has for its purpose the organization of night schools, kindergartens, circulating and permanent libraries, cooking schools, clubs, and musical societies among the seventy-five thousand people who com-

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prise the workers and their families. A hospital is maintained by the Company at Pueblo, Colorado—the location of its principal mills—for the treatment of injured employees, and it is described as being thoroughly equipped with the most modern surgical appliances, and in charge of skillful surgeons and nurses, Dr. R. W. Corwin at their head. In addition, it is proposed to establish a home for employees who become permanently disabled in the service of the Company. "The incurables are not welcome at any hospital," says an officer of the Company, and in view of this fact, and of the special liability of men employed in heavy muscular work to become disabled in the discharge of their duties, it is hoped to make some provision for such cases. A weekly magazine, "Camp and Plant," is published, having for its object the dissemination of news about the various camps, the promotion of the sociological work, and, in general, the bringing together and unifying of the diverse groups of workers of this great mining enterprise. An indication of the humanizing spirit that characterizes the Company's dealings with its employees is found in this sentence from "Camp and Plant:" "A group of fifty houses in the lower part of the town [Redstone] will shortly be finished and ready for occupation. These cottages will be occupied by the Italians, who are coke or stone workers. They believe that their health will thus be greatly improved. . . . We do not have monotonous rows of box-car houses with battened walls, painted a dreary mineral red, but tasteful little cottages in different styles, prettily ornamented, comfortably arranged internally, and painted in every variety of restful color." The sense of responsibility thus shown by this Western mining company in seeking to ameliorate the condition of its employees and to beautify their surroundings furnishes an example which Eastern operators might well emulate. While some stockholders might criticise the using of company funds for humanizing purposes, the Chairman of the Board of Directors of the Company, Mr. John C. Osgood, declares that he is simply carrying out good business principles in promoting the welfare of his employees. "We do not ask credit as philanthropists," he says; "we are aiming to carry out common-sense business ideas in the conduct of the business."

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Historical Writing in America

One of the signs of the growth of what may be called national consciousness in this country since the Civil War has been the steadily deepening interest in American history, and the steadily widening field of research. Our older historians dealt largely with the history of other races. The material was more accessible, and at first sight far more picturesque. It appealed to the historical imagination. That brilliant group has not been succeeded by historians of the same literary quality, the same charm of style; but it has been succeeded by a large and vigorous group of students and writers whose methods are more scientific. Most of them have concentrated their attention upon the background of our own national life. Professor H. Morse Stephens's comment on "Some Living American Historians" in a recent number of "The World's Work" was a surprise to many readers who did not realize how considerable a group of trained men are now dealing with historical subjects in this country, and how many important additions have been made to American historical literature during the last two decades. If there is less grace of style, less emphasis on literary form, there are a more exacting spirit, a more rigorous method, a greater degree of judicial impartiality.

Professor Herbert Adams's work at the Johns Hopkins University has been sometimes criticised because it focused the attention of students on such small areas of investigation; but it has left its permanent mark on historical study in this country because it formed the habit, on the part of many students, of investigating the sources of history at first hand, and of overlooking nothing which contributed in any way to knowledge of the period under observation. Dr. Adams was largely instrumental in the organization of the American Historical Association, which has done much, directly and indirectly, to

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develop interest in historical monuments and material of every sort, and to stimulate the organization of local and State historical societies in all parts of the country. Professor Fiske, who has done more than any other historian to persuade Americans to read their own history, and Mr. Justin Winsor, the late librarian of Harvard, whose investigations contributed materially to the early history of discovery and exploration on this continent, are sorely missed from the group, among whom they held, in point of time, a primacy.

In this group foremost places must be given to Mr. James Ford Rhodes and Mr. Henry Adams. Mr. Rhodes's "History of the United States from the Compromise of 1850" was one of the most difficult pieces of historical work which has been undertaken in this country, and promises to be one of the most successful. It covers a recent period and one that was filled with great passions; but so admirably has Mr. Rhodes combined impartiality with frankness, and so thoroughly judicial is his temper, that he has succeeded in dealing with hotly disputed subjects in a way to allay prejudices, if not always to carry conviction. As he has gone on with his history his style has steadily gained in clearness and interest. Harvard, Yale, and Berlin have recently honored him, and he has come to hold a strong position among our native historians.

Mr. Henry Adams's "History of the United States During the Administration of Jefferson and Madison" is a brilliant piece of work, and, to quote from such eminent authorities as Professors Channing and Hart, "a model of clear, enlightened, and fearless historical composition." Mr. Adams's history is especially strong in its elucidation of the foreign policy of the country during a very difficult period, and in its interpretation of the internal politics of France and England during the Napoleonic period. Indeed, his history is important not only from the standpoint of what has gone on in this country, but also what has taken place in Europe; and Professor Morse is of opinion that the chapter on "American Ideals" is the best explanation which has yet been offered of the achievements of the American people on this continent. Professor McMaster's "History of the People of the United States" is popular in the good sense of the word, and has the fresh interest which comes from a first-hand knowledge of the early newspaper and pamphlet literature, with which Mr. McMaster is entirely familiar.

Two American historians who are not so widely known as they ought to be at home, but who have received the highest honors abroad, are Captain Alfred T. Mahan and Mr. Lea. Captain Mahan is undoubtedly better known in Europe than any other living American historian. He is not only known by students of history, but his works are text-books in the hands of experts in Europe and Asia. His "Influence of Sea Power upon History" probably deserves the much-misused characterization "an epoch-making book." Professor Morse recalls the fact that every captain of a Japanese ship of war received a copy of this book as part of his equipment. In England it has been received, not only with great admiration, but with a feeling of profound gratitude, as furnishing the best possible confirmation of the wisdom of English policy on the high seas; and it is one of the curiosities of history that the works of an American writer have been used with great effect in persuading Parliament to increase vastly the strength of the English navy.

Mr. Henry Charles Lea, of Philadelphia, like Mr. Rhodes, was for a number of years a man of affairs, and, like Mr. Rhodes, becoming a student of history, he has achieved the kind of success which was formerly accorded, in general opinion at least, only to those specially and carefully trained for the work. Among American historians no one is more highly regarded by English and European scholars than Mr. Lea; and Mr. Morse notes the fact that he is the only American historian who, by special permission of the University of Oxford, has been allowed to borrow manuscript from the Bodleian Library—a privilege which has been accorded only to Mommsen and one or two others. Mr. Lea's "History of the Inquisition in the Middle Ages," his "History of Auricular Confession and Indulgences in the Latin Church," and his "Historical Sketch of Sacerdotal Celibacy in the Christian Church" involved, as the titles suggest, research into distant and difficult material;

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they cover many points bitterly controverted, and they reveal masterly grasp of material, thoroughly judicial temper, and high qualities of historical style.

The criticism that American history has been written exclusively from the New England point of view no longer holds good. Mr. Edward McCrady's "History of South Carolina" presents the part played by that commonwealth in the making of America as clearly and exhaustively as the part played by Massachusetts was presented by Bancroft, and the work is full of illumination as to the character of the Revolutionary struggle throughout the entire South. Mr. Bruce's "Economic History of Virginia" describes the social as well as the economic character of society in the South from the earliest days of our history; while Mr. Garner's "Reconstruction in Mississippi" presents the upheaval which took place after the overthrow of slavery, with the impartial hand of a historian, but with the intimate knowledge and sympathy only possible to one of Southern birth.

Of a more general character is Mr. William Garrott Brown's preliminary essay upon "The Lower South in American History," an essay which is to be followed, we understand, by a more exhaustive work upon the same subject. Less distinctively Southern in its point of view, but still the work of a Southerner, is Mr. Alexander Brown's "English Politics in Early Virginia History," which has thrown an entirely new light upon the relation which the planting of the colony in Virginia bore to the conflict between the adherents to the old order and the lovers of popular liberty in England. Captain John Smith, whom John Fiske had almost restored to the position of a hero which he held in our childhood, is shown by Mr. Brown to have no testimony in favor of his heroism except that which he himself furnished.

Dr. Woodrow Wilson's important historical studies are written from the national point of view and are of great interest. Dr. Edward Eggleston's studies in colonial history are novel in method and eminently readable. The late Professor Moses Coit Tyler's "Literary History of the Revolution" is an important contribution to historical literature.

Professor Turner, of the University of Wisconsin, may be taken as a type of the youngest group of historians. He has taken as his special field the development of the Central West; and his paper on "The Significance of the Frontier in American History," published by the Historical Association nine years ago, was an admirable statement from an original point of view of the causes and the character of the expansion of American energy and life in the great central valley of the continent. There are other promising students and writers whose names must be included in any complete list of workers in this field. This résumé is not inclusive, but aims to suggest the notable expansion of historical interest and work in this country.

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"The Tombs Angel"

On another page will be found an interesting personal sketch of Rebecca Salome Foster, whose tragic death last winter has already been recorded and commented upon in The Outlook. Mrs. Foster was widely known throughout New York City, as well as in many other parts of the country, as the "Tombs Angel," a name of affection which she had received on account of her ministries among the criminal and suffering classes for which the Tombs prison and the Tombs police courts are places of gathering.

The author of the article—to which we refer our readers for an exceedingly interesting narrative concerning Mrs. Foster's life—has described Mrs. Foster's character and work without attempting to interpret it. In fact, he frankly says, "It has been impossible for me to get from any one a statement as to her motives. No one seems to know just why she became a servant of the court and of the condemned."

We think the explanation is a very simple one. Mrs. Foster was simply following the basic principle of right living laid down by the greatest teacher of spiritual truth that the world has ever known: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." A follower of Jesus, Paul the Apostle, defined, in a passage famous in literature, what that love for one's

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neighbor should be, and by what signs it may be recognized. Read the estimates of the life and character of the "Tombs Angel" collated from various sources by Mr. Arthur Henry, and then read the following passage from one of the great letters of one of the greatest letter-writers known to literature, and see how perfectly they fit: "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away."

The author of the tribute to Mrs. Foster of which we are speaking concludes by saying: "These details do not lend themselves to the portrait of a conventional missionary, and it is to be hoped that the artist who designed the monument to be placed in her memory will avoid ancient and accepted symbols, for here is something striking, significant, and new." In this statement he is partly right and partly wrong. The beauty of spirit and action found in Mrs. Foster's life is not new, it is nearly two thousand years old; but it *is* striking and significant. Men or women rarely have the gifts of tact, sound judgment, discernment to sift the wheat from the chaff, which enabled Mrs. Foster to do her remarkable work; but it is one of the glories of the human race that the impulse and motive and power of spirit which actuated and sustained Mrs. Foster may be the possession of every individual in his or her daily life. How nearly we may each achieve results which can stand comparison with those attained by her depends upon how far we permit the spirit which displayed itself in her to develop in us.

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A Biblical Difficulty Solved

I was sorry to see in The Outlook of June 14, in answer to a request for an explanation of the offering of Isaac, that it was looked upon as "legendary." If so, what do you make of St. Paul's reference to it, Hebrews xi., 17–19? Is it not this fact as a test of Abraham's faith that gives a meaning to the whole history of the Jewish nation? To Abraham the suggestion would not be unnatural; he was accustomed to the idea of offering the best, by the custom among the heathen nations in the land of Canaan in his day. I make these suggestions hoping that, for the sake of others, some one more capable than myself will answer your inquirer.

B. M. M.

This request exhibits the serious difficulty of many devout minds with the results of historical research and criticism, apparently upsetting their faith in the credibility of the Bible. It is only the latest phase of the difficulty that has for centuries attended the progress of scientific knowledge, and has always been solved without injustice to fact or injury to faith.

That the narrative of the trial of Abraham by a divine command to sacrifice his son is legendary must be admitted, if one accepts the result of learned researches accepted by such men as Professor Paton, of Hartford Theological Seminary, and Professor Curtis, of the Yale Divinity School. These evangelical scholars agree with many others in holding the names of the Hebrew patriarchs before Moses to be tribal names, not personal. Just as the ancient Greeks or Hellenes named a mythical ancestor Hellen as the father of their race, so did the Hebrews, both collectively as the stock of Abraham, and separately as the twelve tribes into which it divided. While there still is much dissent from this, it is so evidently the point to which study converges that it is at least time to ask what readjustments of religious thought may have to be made to fit the probable conclusion.

A fact of importance in the problem is the persistence of human sacrifice among the Hebrews for more than a thousand years after the date assigned to Abraham. Jephthah immolated his daughter. Infants

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were burnt in sacrifice to Molech in the reign of Manasseh, as late as the seventh century B.C. His grandfather, Ahaz, had done the same; his father, Hezekiah, had prohibited it; his grandson, Josiah, finally, at least so far as the record goes, abolished it. The atrocious practice, followed in common with their fellow Semites, was at length extirpated among the Hebrews by the teaching of the prophets, but not without a long and at times dubious struggle.

From these historical data what are we compelled to infer?

During the protracted and checkered conflict which the prophets waged against the ancient abomination there must have been many cases essentially the same as the story of Abraham. Essentially, that is, in the inner reality, not in the scenery of circumstance. Among the multitude of blind compliances with the current superstition there must have been many in the course of those centuries who, like Abraham in the story, made the great renunciation inwardly, offered the sacrifice in purpose, but were, like him, held back from its consummation in act by the inward light, the inward voice, of divine revelation, perhaps reinforced by the prophets' rebuke, breaking the dream of superstitious delusion with a mental awakening.

Accordingly, these alternatives present themselves from the historical data. Either the tradition of a divine prohibition of human sacrifice enjoined upon the great ancestor of the Hebrews, though faithfully preserved, proved powerless to suppress the practice till more than a thousand years had elapsed; or else the growing opposition to it, and its final extirpation through the influence of a growing revelation, was generalized by a later age in the form of a legend, embodying the religious struggle and victory of many as the experience of the typical hero.

It becomes apparent here that a needless difficulty in matters of Biblical criticism arises from the fallacious assumption that *legendary* is synonymous with *false*. There are, of course, legends and legends; some to which no reality corresponds, fantastic creatures of wild imagination, and others which are true to life. The experience of actual life is related in various forms with equal truth in each. The relation of a single case of experience, what an individual did or endured, is termed history; the relation of many similar cases of individual experience is generalized either in the shorter form of a proverb—"The biter is bit," "The engineer is hoist with his own petard"—or the ampler and more ornate form of a fictitious tale—as that of Shylock in the "Merchant of Venice." Experience generalized in such forms is quite as serviceable a guide, quite as valid a basis for appeal, as the experience particularized in the history of an individual. It is, in fact, a species of history, though distinguished by names that conceal its essential character as such.

Those, then, are needlessly concerned who fear lest the Bible should be discredited in point of truthfulness by the critical studies that transfer some narratives from the region of history strictly so called to that of the generalized form of history denominated legend. Though no such particular experiences as Genesis relates befell individuals named Adam and Eve in a garden called Eden, every conscience can recognize the essential truth of the legend, generalized from innumerable individual experiences, both of the genesis of sin in the parley of desire with the tempter, and of the nemesis that follows yielding.

The question of our correspondent has yet to be answered. "What do you make of St. Paul's reference" to the story of Abraham?

The unknown writer, certainly not St. Paul, used this story as an illustration of victorious faith, though he saw in it only the experience of an individual. If we reflect on the hard experience of all protestants against established beliefs and customs, especially in the Orient and in early ages, the inward as well as the outward struggles involved in the effort to cast out religious superstitions, we cannot doubt that the essential fact embodied in the legend of the attempted sacrifice of Isaac is rightly emblazoned in the glorious record of the triumphs of faith comprised in the eleventh chapter of the Epistle to the Hebrews. While the form of the reference to it must be recast, nothing of religious value is lost in the new reading required. Nay, the solitary figure of the individual believer familiar to tradition is substituted by a

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great host, whose struggling faith succeeded in the slow course of ages in extirpating the cruelest superstition that ever deformed man's idea of Deity, or defiled the altar of religion.

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The Spectator

The Spectator has a young friend in the senior class of one of our prominent women's colleges. She told him recently of an experience of hers when on a reception committee last fall, before college opened, to welcome new students, with their parents or guardians, and show them about the place. One "heavy father" who fell to her share to look after, and whose name she did not catch, had so familiar a face that she said, smilingly, "I think we must have met before, for your face is perfectly well known to me." "I'm glad it is," was the unexpected reply; "it ought to be, for I've spent a hundred and fifty thousand dollars to make it familiar to everybody;" and, lo! as he spoke she recognized his countenance as one that had stared at her from billboard, circular, and magazine page a thousand times. She had met one of the great advertisers of America.

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And advertising in America has grown great indeed. There are fortunes in it, both for the man who advertises and for the man who prepares and places the advertisement. Advertising is an art—the art of publicity. There is an advertiser's journal, published weekly in New York, which, though not illustrated, is, to the Spectator's mind, one of the most readable periodicals in the United States. It has a keen, honest, and witty editor, whose ideas are often brilliant and always interesting. His main contention is that the first requisite of good advertising is to be truthful. This is not the idea the public has of the matter, for to discount the flattering tale that the ordinary advertisement tells is the first instinct of the reader. Yet, as the "Little Schoolmaster" points out, the fortunes are made by the advertisers who come nearest the truth. The ideal advertisement may not tell the whole, cold truth, but what it does set forth must be accurate as far as it goes, or the purchaser, though persuaded to buy once, will not buy again.

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How superbly some things are advertised every reader of the modern magazine knows. The Spectator has a cousin, a good and cultured woman, who sends all her magazines to an Old People's Home, somewhere out of the city, after she reads them. But she invariably tears out all the advertising pages before sending them. "They are lighter to hold," she explains, "and it saves unnecessary postage." The Spectator would not like to be one of the defrauded old people who receive those plucked periodicals. He always reads the advertisements first himself, and he knows many others who do the same. Why not? Magazine fiction nowadays is almost invariably pessimistic and problematic. For pure, joyous, breezy optimism see the advertising pages. The only problem ever presented in their picturesque and cheery columns is how to get enough money to buy all the things advertised. And even then satiety would be impossible, for there is always a new advertisement coming in, of just the thing one has been waiting for for years. The illustrations, too, are calculated to scatter sunshine into every soul. There never were prettier girls anywhere than eat candy continually on the American advertisement page, or chubbier babies partaking perseveringly of patent foods, or more lifelike animals posing as trade-marks, or happier households than those which gather round a new kind of lamp, or more brilliant parties than assemble here to enjoy the latest sort of musical instrument. The advertising world is a place of honest happiness, of perfection even in trifles, of music and light and sport and new books and absolutely safe investments. To return from its enchanted precincts to the sterner and drearier aspects of real life as represented in the rest of the magazine is to step down with a perceptible shock. One acquaintance of the Spectator can prove this by her "Johnny Book," compiled entirely from advertising columns, and containing the illustrated life of an imaginary individual, "Johnny" by name, from the cradle to the grave. Johnny is shown as babe, boy, and man, with every want and desire filled

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at every stage of growth by ever new possessions; but Johnny's joyous and abounding existence knows no sorrows, outside, perhaps, of an aching tooth or chin cut in shaving, only to be healed at once by somebody's salve.

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Napoleon said once that "of all figures of rhetoric, the most eloquent is repetition." The wise advertiser knows that well. There are certain facts about certain advertised articles that the Spectator knows, because he can't help himself, whether he knows the articles or not. He has seen the phrases so often that they have become as much a part of his mental outfit as his A B C. "It floats," "Absolutely pure," "See that hump!" "A perfect food," are all phrases that by the rigorous law of association of ideas immediately suggest the various articles with which they are indelibly connected. Repetition is the wisest rhetoric of the advertiser; yet the "Little Schoolmaster" insists that a varied reiteration is the true ideal, and that bare repetition means monotony and loss of attraction. Some clever sets of advertising verses seen daily in city street-cars illustrate this; they are bright enough to collect and keep, yet they are noticeably varied in their appeal. There is one verse in the advertising journal aforesaid, too, which advertises advertising itself, and sums up the subject in one pithy stanza:

> The man who has a thing to sell,
> And goes and whispers it down a well,
> Is not so likely to collar the dollars
> As he who climbs a tree and hollers!

—a sentiment which agrees with the views of a friend of the Spectator's, who, being something of an advertiser himself, will never buy anything at a store which does not advertise freely. "That merchant," he explains, "who does not know the value of advertising is behind the age in one important particular. He is therefore probably behind it in others. I prefer to deal with up-to-date establishments." Certainly there is common sense in his contention.

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The most up-to-date advertising scheme on record, however, does not belong to America. It comes from that land of novelties, France, which has set the world the curious fashion of using the advertising art for great ethical ends. Recognizing the force which the imperial French conqueror saw in repetition, a French physician, impressed with the evil effects of alcohol upon the nation, has started out to combat intemperance by advertising. This departure is all the more surprising as doctors, the world over, are shut out by professional etiquette from the advertising field, and not supposed to know anything about its methods. This doctor, however, is a born advertiser. Upon billboards, in omnibuses, in the newspapers and magazines, on the armor of sandwich men, in railway stations, and even on the back of the fans used by hospital patients (who, as he explains, have time to think soberly about it) he displays in the largest of types the pithiest of warnings. "*Alcohol is always a poison*," "*Beware of bitters!*" "*Drink makes consumptives*," and so on, are some of the repetitions of this clever temperance advocate. He gathers statistics as to absinthe and insanity, wine-drinking and various diseases, alcohol and crime, and prepares advertisements as deceitfully readable as those in our own papers which we take for genuine news and peruse eagerly till we come to somebody's soap at the end. The unequaled spectacle is thus presented of all Paris reading a temperance advertisement; and the results have already been marked, the Spectator is told.

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The vista this opens is alluring. How much more suitable it would be to have our scenery utilized to present ethical truth than the last new pill or liniment or shoe! The miles of railroad between New York and Washington, now lined so solidly with food and medicine advertisements, would become a Pilgrim's Progress indeed, if bordered instead by the highest precepts and prohibitions of the moral law. To bring up a child in the way he should go, a day's travel, occasionally, on such a line would be sufficient. The street-cars with their advertising spaces crammed with good advice would be nurseries of civic virtue, and the billboards, instead of being frequently open to objection as at present, would elevate the ethics of any street where they were placed.

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The Crisis in Finland

By Herman Montague Donner

President of the Finnish-American Municipal League

THE present Finnish situation is big not only with actual but with potential tragedy; for the distress and suffering of Finland now are but the presage of the fast-approaching ruin of one of the most enlightened and progressive and wisely governed little States that the world has ever seen.

The people of Finland have always enjoyed a greater or less degree of constitutional freedom from the time when, in the fourteenth century, they were granted the same civil laws and rights enjoyed by the rest of the inhabitants of Sweden, of which kingdom Finland thenceforward formed an integral part, and the first germ of their written fundamental law is to be found in the Swedish Code of 1442. Their constitutional liberties were further recognized in Parliamentary acts passed in 1772 and 1789 under Swedish rule; again expressly guaranteed and enlarged by their first Russian monarch, Alexander I., at a special Diet summoned at Borga in 1809; and once more confirmed and added to with hearty good will by Alexander II. in 1869, and, more reluctantly, by Alexander III. in 1886.

Under the far-sighted and fostering rule of the first and second Alexanders, Finland, whose geographical position had made it, while still politically a part of Sweden, a distinct group of provinces with the official designation of the "Grand Duchy of Finland," gradually awoke to a feeling of national entity as the close ties which had bound it to Sweden were loosened and fell off; and the publication by Elias Lönnrot, in 1835, of a national epic showing an origin long antedating all connection with Scandinavian or Muscovite stirred the new national consciousness into a most vigorous and fruitful activity, and awoke the slumbering little nation into new life, which not only made itself a vent in wide commercial and industrial enterprises, but also found rapturous expression in literature, art, and music, and formed the most striking contrast to the enervating *maladie du siècle* which was sapping the vitality of the moral and intellectual life in the rest of Europe. The fresh national sentiment voiced itself most completely in the immense public concourse which in 1848 gathered in the great cathedral square of Helsingfors for the purpose of singing the new national anthem "Vårt Land," written by the "Homer of Finland," Johan Ludvig Runeberg, and set to music by the "Father of Finnish Music," Frederic Pacius. The enthusiasm was boundless, men and boys falling on each other's necks and weeping for joy; and the stirring words and glorious strains of the new anthem won an immediate and universal conquest over all Finnish hearts, and inflated all Finnish bosoms with devoted pride of race and country. On the sons of Finland dawned the realization of their historic age and unity, their racial individuality, their inheritance of freedom's laws and peaceful progress, their mission as the bearers of civilization to their less fortunate wandering brethren of the far northeast. Nor then nor subsequently have they ever been oblivious of their debt to the Russian monarchs, whose powerful protection made such prosperity and progress possible, or at all backward in open acknowledgment of that debt.

How comes it, then, that the veil of bitterness and distrust should have descended between these two peoples so long dwellers side by side in peace and amity?

The truth is, it is not a question essentially of popular passion or prejudice, save as that is deliberately created and fostered by designing Muscovite agitators on entirely false premises. The Finnish and Russian peoples have devotional and pastoral and peace-loving traits in common that would normally insure placid, amicable relations; it is to the radical divergence in governmental principles that we must look for the explanation of the rift in the lute of harmony. In Finland the government was essentially one "of the people, by the people, for the

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people," with educated and cultured men occupying all its responsible posts and forming and guiding public opinion; in Russia government was by and for a privileged class that knew the people only as an ignorant and poverty-stricken mass that had to be occasionally humored that it might with the greater frequency and impunity be kicked. Into the craniums of such arbitrary and despotic officials, whose creed was imperial sway and class supremacy, and whose rule of action was suppression of all liberal tendencies as dangerous to Russian autocracy, how could the ideals of representative government and popular liberty find admittance?

In truth, to this class of minds, to which so-called "Russian Unity" had become a fetich, the prosperity of Finland, with its liberal institutions and comparative freedom of press and public meeting, had long been a thorn in the flesh. Particularly incensed at the law of 1886, granting the Finnish Four Estates the privilege of initiating legislation, a right previously held by the Czar alone, the Chauvinists had succeeded finally in bringing Alexander III. to a partial adoption of their views, and in the accession of the young and inexperienced Nicholas II., in whom the Finns had erroneously foreseen a champion of all national aspirations and constitutional aims, the more astute anti-Finnish party in Russia saw a golden opportunity. Stealthily, gradually, with the utmost caution and seeming solicitude for the young autocrat's untried authority, they proceeded not merely to oppose in every way the policy of the first two Alexanders to promote Finland's independent development, but to put into active practice their programme for the total annihilation of the Finnish system of autonomy. The Czar's advisers, at the head of whom were the reactionary Pobiedonostseff, Procurator of the Holy Synod; General Kouropatkin, Minister of War; and the Grand Duke Michael, the Czar's uncle, pressed upon their youthful and somewhat gullible monarch, in and out of season, the view that the Finns, with their autonomous government and free institutions, were becoming disloyal to Russian overlordship, and beginning to entertain notions of a separate political and national existence.

So the plot thickened: Russian jurists and journalists, having received the tip from high quarters, set valiantly to work. With apparent learning and a marvelous talent for falsification of facts, such as the world has since had ample occasion to admire in connection with affairs in China, they labored to prove, with more zeal than discretion, that Alexander I. gave only certain inferior and trivial privileges to Finland, which successive Czars had allowed themselves to be fooled into confirming and even extending, and that, therefore, it lay in the supreme right of the Czar to take back what his predecessors, in their sole magnanimity, had graciously consented to grant as "temporary" favors! The old, old doctrine of every irresponsible despot since history began! Why, even Nicholas I. himself, the most autocratic of all the sovereigns who had held the scepter over Finland, had never so much as thought of retracting the Imperial word, once given! He would have held it dishonorable. But the second Nicholas, he who would pose before the world as the arbiter of peace and disarmament—well, he had the defects of his virtues, and these could be effectually played upon by shrewd men of the world!

All this quibbling and unworthy shuffling, which scarcely a Machiavelli would have stooped to, was answered so completely by Finnish jurists and statesmen that very soon the whole of Europe was laughing at the spectacle presented by the Russian apologists and equivocators. Within the Russian Empire itself, as might be expected, all Finnish statements and views were systematically distorted, when not absolutely excluded by the censorship.

But how idly European reprobation fell upon the Czar's ears was quickly shown by the famous Imperial manifesto of February 15, 1899, which, prepared with the utmost secrecy in St. Petersburg and forced upon the Finnish people with threats of violence and bloodshed in case of opposition, did away, with a single stroke of the Czar's pen, with all the sacredly guaranteed constitutional liberties of the Finnish nation; brought consternation and wailing and gnashing of teeth upon the unhappy country, whose spontaneous and mighty popular protest passed unheeded and scorned; and has formed the basis for continued acts of oppression and abuse on the part of the notorious Gov-

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ernor-General Bobrikoff and his minions. Thus, the famous author of the cry for disarmament and peace now, on the threshold of a new century, stands before the world a sorry spectacle indeed! The public advocate of the principles of Equity and Right, he stands irretrievably condemned as the deliberate subverter of both; the preacher of the welfare and security of nations, he stands pilloried as the blind and willful destroyer of the happiness and prosperity of a hitherto contented and loyal people who had never wavered in their allegiance to his house and the house of his forefathers. The Ideologue has fallen to the Iconoclast; the professed liberator has become the branded oppressor; the "Little Father" has withered and shrunken from his potential fatherhood into the loathed estate of the "Assassin of Finland"!

Bobrikoff, a man of low origin and brutal antecedents, the perfect type of the gang-boss and the military bully, proceeded zealously with his programme of Russianization. The Finnish governors of provinces were constantly interfered with through the medium of St. Petersburg, and then turned out of office on one flimsy pretext or another, and their places given to Russian creatures of the Governor-General; those most contemptible of government devices, the twin systems of paid spies and *agents provocateurs*, were introduced among a people proud of their allegiance to law and order and imbued with a strong sense of personal honor and integrity; the press, an instrument of more general intelligence and weight than in either Germany or France, was effectively gagged by the suppression of four-fifths of the organs, Swedish especially; the right of public meeting was prohibited; even private gatherings were interfered with; the schools were compelled to include Russian in the curriculum, and educators of national reputation forced to resign on the most trivial pretenses to make way for subservient Russian tools. In every method they employed for the furtherance of their boasted "closer unity of the country with the common fatherland," the Russian authorities gave indication of the most absolute unfitness to understand the mental processes of an educated people, to comprehend liberal instincts, or to perceive the incongruousness or measure the hopelessness of the methods of the bully with a people imbued with the spirit of constitutional liberty, whose every thought and act was the outgrowth of an instinctive reverence for law and order. The immemorial right of public protest was converted into treasonable utterance; the peaceful gathering of citizens to discuss legal means of voicing the national indignation was magnified into turbulent popular uprisings; the temperate discussion by the press of the national issues at stake was distorted into seditious incitement to popular discontent; in fine, the universal dissatisfaction was interpreted as sedition secretly fostered by a political clique. Threats, arrests, fines, imprisonment—in short, suppression of all public utterance—were the order of the day. Under the stress of unremitting influence, both persuasive and menacing, a bare majority of the Senate was won over to a half-hearted support of the Russian proposals—in other words, the Russification of the land and its institutions. The little men in power went on their brutal and blundering way, fondly imagining that, as in their native Russia, the strong hand must subdue; Bobrikoff and Co. had ecstatic visions of all Finland at their feet, and reports of the "general satisfaction" with which the natives were contemplating the prospective welding of the "bonds of union" were religiously and regularly forwarded to St. Petersburg.

But the people promptly repudiated the chicken-hearted Senate. Popular feeling became more and more bitter, till, in July, 1901, the illegal promulgation by the Czar, without the consent of the Diet, as required by the Constitution of the land, of the new Military Conscription Law (which wholly repealed the law of 1877, signed by Alexander II., parts of which had been invested with the sanctity of fundamental law) roused the national indignation to fever pitch and led to an open breach between the Finnish nation and its Russian rulers, all the more deep and irreconcilable because the proposed enactment absolutely ignored the carefully studied and prepared proposals submitted, after a most thorough threshing out of the whole question, by the specially summoned Diet of 1899. No attempt was made at forcible resistance, but the

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passive opposition that followed was all the more formidable. It opened with a vast popular protest circulated throughout Finland and signed, despite the suppression of the right of public meeting, by no fewer than 475,000 persons, *all self-supporting adults able to write*. The phrasing of this momentous document, in its dignified firmness of tone, was something entirely new to a Russian autocrat, all written petitions to whom had hitherto been drawn up after the Byzantine model of self-effacement and humility, and it was felt universally throughout Finland that the people were playing a great stake. But after the nation had convinced itself that the Czar himself had become thoroughly imbued with the anti-Finnish spirit of the Chauvinists, it was considered unworthy and unmanly on the part of the Finns to pretend any longer to a belief in the myth of the Czar's personal good will.

The concluding words of this, one of the most notable historical documents ever drawn up, mark to the full the abiding sense of justice and manly dignity characteristic of the Finnish people, and epitomize so aptly and forcefully the standpoint of the Finns in this momentous question of national liberty and the maintenance of popular institutions, that they deserve transcription in full:

"The Finnish nation cannot cease to be a people by itself. Bound together by the same historic destiny, the same conception of law and justice, the same spiritual mission, our people will remain steadfast in its love of its Finnish fatherland and its constitutional liberty, and will never weaken in its effort worthily to fill the modest place in the ranks of the nations to which Providence has appointed it.

"And firmly as we believe in our rights and reverence the laws that are the foundation of our community, even so firmly are we convinced that the powerful unity of Russia has nothing to suffer from the continued government of Finland in accordance with the fundamental principles determined in 1809, whereby this our country may feel contented and at peace in its union with Russia."

But even this protest, forwarded, after many quakings and qualms, to St. Petersburg by the Senate, as in duty bound, accompanied with various apologetic explanations from that now ultra-cautious body, and opposed by the eager Bobrikoff in person, fell, as was expected, on deaf ears. In fact, Von Plehwe,[1] the newly appointed Secretary of State for Finland, a man of the most reactionary tendencies and one of the most zealous members of the anti-Finnish party in St. Petersburg, stated publicly that "his Majesty the Emperor does not find it fitting at present to comply with the request of the Senate to issue to the Finnish people a new assurance as to the preservation of their local institutions in the future. His Majesty's good intentions in that respect may not be doubted by his faithful subjects. The disturbing fears that are spread by malicious persons among the populace make clear the necessity of the maintenance of order through further administrative measures."

The significance of such words as these was unmistakable. The foolish reference to "malicious persons" made practically the entire nation the object of the "further administrative measures," under which euphemism the Finns clearly read a threat of renewed oppression.

As a matter of fact, the Finnish people had cherished few illusions on the subject of the reception of their gigantic protest. Indeed, they feared (and how justly subsequent events showed) that it might call down upon them the imperial displeasure, and lead to further despotic measures against their liberties and civil rights, but they nevertheless felt it their duty to do as they did, as a people proud of their constitutional prerogative, and born and bred in an atmosphere of reverence for law and order; and declared that they would merit no better fate than that which threatened them if they were afraid to stand before the whole world, and, careless of the consequences, proclaim to all mankind that they would never consent to recognize despotic decree as the law of the land. Such was also the spirit of the Spartans and their allies at Thermopylæ; of the Dutch against the Duke of Alva and Louis XIV.; of the English at Runnymede, against the Invincible Armada, and at Naseby; and of the Americans at Bunker Hill and Yorktown; and

[1] Now Russian Minister of the Interior, in succession to M. Sipiaguin, who was assassinated.

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the heart of the New World should throb with sympathy for the sturdy little nation in that remote corner of the Far North, and bid it God-speed in its death-struggle with the "Bear that looks like a Man."

However, the die had been cast, and there was no turning back.

The true destructive intent of the Russian Government in its new military law was now so clearly apparent that the necessity of fighting it tooth and nail, if anything was to be left of Finnish national life, was borne in upon all classes with overwhelming force, and positive action of some kind became imperative.

The common people, who had become more and more discontented with the pusillanimous disingenuousness and time-serving spirit of the majority of the Senate, as we have seen, and of the official class in general, now began to take matters into their own hands. In every community where the pastor, at the close of service, attempted, according to the command of the Russian Government, to read the ukase from his pulpit, the whole congregation would rise from their seats, and, with cries of "It is unlawful! It is unlawful!" or bursting into hymn-singing, would drown the speaker's voice, and then file out of church in a body. With this determined and universal opposition the authorities found themselves powerless to cope. Emigration took on alarming proportions; whole districts were ere long denuded of young men, and the fields were in consequence left idle and uncultivated, with the certain prospect of unheard-of hardship, famine, and suffering. At this time of writing, the Finlanders are leaving their land at the rate of five hundred to eight hundred a week, the great majority of them embarking for the ports of Quebec and New York. The Russian authorities, who, singularly enough, appear to have overlooked this contingency, are at their wits' end how to grapple successfully with the problem; Bobrikoff, in particular, is reported to be furious beyond measure, and to be contemplating the forbidding of all emigration, though he would in such case be in a position not unlike that of Canute bidding the waves retire. At latest accounts there are even rumors of this much-hated man's impending removal to some other sphere of usefulness, where his utter want of tact and his brutal procedure and violent manners will be more in keeping with the class of people with whom he will be called on to deal. The enrollment has had to be abandoned for this year, and the whole question of the Finnish military service would therefore, it would seem, have to be left over until the next Diet can settle it in orderly and constitutional fashion, inasmuch as a tentative proposal to fill the ranks through inducements to volunteer recruits has likewise, naturally enough under the circumstances, fallen through. Should the Diet, after all, then, have the task of the ultimate solution of this much agitated and vital question, it will be a great victory for Finnish determination and orderly resistance.

So the matter rests at present, but persecution in other directions goes on apace, and popular feeling is fast nearing the danger point. The next governmental move is awaited with bated breath.

Meanwhile, every steamer leaving Finland's shores is crowded to the taffrail with the flower of the Finnish young manhood escaping from the doomed land, with its fields growing more and more deserted, its factories closing one by one, all business conditions unsettled, all enterprise checked, and, finally, the native officials feeling themselves liable to dismissal at any moment at the mere caprice of an irresponsible despot, whose blinded and fatuous creatures continue to fill his credulous ear with assurances of the grateful affection with which the mass of his Finnish subjects accept his well-intentioned "reforms" for "the further unity of the common Fatherland!" Finland, but four years ago a comparatively happy and prosperous little nation, is going headlong to ruin. It is a spectacle to make angels weep.

Not only has the coarse brutality of the Russian procedure in Finland shocked civilized opinion, but with each successive development its extreme unwisdom has become so manifest that people are compelled to ask in amazement how such astonishingly fatuous policy can ever have been allowed to become dominant. Every consideration of statesmanship—nay, even of ordinary prudence—would, one would think, have shown the wisdom of maintaining in a state of prosperity and content an orderly, enlightened, and thor-

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oughly loyal people at the very gates of the Empire. What strange aberration of mind could have determined the rulers of that Empire to reverse the time-honored and success-crowned policy of their predecessors?

The answer is not far to seek. Russia's ruling passion is the love of dominion, and with that is indissolubly bound up, in her case, the idea of one-man power. We have before alluded to the constitutional incapacity of the Russian privileged class to grasp the fundamentals of democratic doctrine. It would perhaps have been more strictly in accordance with facts to have laid the persecution of Finland to a positive hatred on the part of all Russians in authority, of whatever degree, against every institution savoring of democracy, as directly inimical to the principle of autocratic rule, in which the all-powerful Panslavist party sees the surest means of realizing its dream of Muscovite unity. To keep the supreme power in the hands of one man, and then, through cajolery and intrigue, through fair means or foul, to secure the ascendency of their own influence over that one man, was the only method, they argued, to insure the triumph of the great doctrine of Panslavism. Consequently, all that, within the Russian dominions, deviated from Russian ideals and practice, must be swept out of the way as an obstacle to the prompt and uniform exercise of unlimited power.

Undoubtedly the sudden rise of the German Empire, through Bismarck and the French war, had excited the Panslavists' envy and apprehension. Their activity could thenceforth no longer be confined to religious propaganda, but must be made to subserve political ends: the development of Russian might abroad was thenceforth to be pushed vigorously. The policy of "expansion" was begun straightway in the Baltic provinces, where the lack of social solidarity between the German nobility and the native Esthonian and Lithuanian element rendered dissension and subsequent annihilation easy.

Finland's turn was, of course, to come next; the procedure was deliberate. Russian bitterness was even greater in this case on account of the independent form of Finland's government. Would Bismarck have tolerated such? Then why should Russia? An independent little State by the side of Russia was an insult, a scandal, in a land conquered by might of Russian arms, at the cost of Russian blood! What insolent swagger, permitted by Russian magnanimity alone! By such arguments, bandied back and forth with well-feigned indignation at the headquarters of the "Slavic Charity Association" in St. Petersburg, and echoed zealously by such agencies as "Moskovskia Viedomosti," "Golos," and "Novoye Vremya," was Russian opinion inflamed. Why, they asked, should Swedish be the official tongue in Finland? Why should it even be a national tongue? Why not Russian? The mere fact that such questions could be seriously asked, and the substitution of Russian be planned as the official and national language of Finland, when both the Swedish and Finnish idioms were firmly intrenched as the expression of the national thought, tradition, and culture from ages back, was alone enough to prove the grotesque incompetency of the Muscovite authorities to understand the meaning, far less to measure the importance, of ethnological problems. "What do you mean by 'national culture'?" was once asked by Bobrikoff of the Finnish Senate!

The cleavage between Finland and Russia is thus seen to be complete. It remains to estimate the weaker country's chances of successful resistance in this unequal struggle, the utter futility and folly of an appeal to arms being conceded in advance. The case, I cannot but think, is perhaps not so hopeless for Finland as it looks to an outsider. The Finns are eminently peace-loving and law-abiding, but a rock-like immovability of purpose, which their foes call mulish obstinacy, is a marked trait of the national character, and now, intensified as it is by a deep-seated sense of injustice, it is likely to present an unbreakable and unscalable barrier to all Muscovite projects of assimilation or annihilation. The little nation is ready for a conciliatory policy, but never on condition of losing its identity. Unalterable opposition must be theirs as long as Bobrikoff or any of his stamp remains the Czar's representative, and as long as there continues to be denial of Finnish rights save such as the Czar may condescend to admit. Russian autocratic rule and Finnish constitutional ideals are absolutely irrecon-

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cilable, and so long as the present policy of misrepresentation and oppression lasts, passive resistance, unflinching and untiring, will meet Russia's every move, no matter at what sacrifice of mental peace and material welfare; until at last, whether in our generation or a later, the great awakening, of which there is ample present indication in the masses of the Russian people, shall have led, within the Muscovite Empire itself, to the triumph, whether pacific or cataclysmal, of saner and broader views of statesmanship and of national obligations; to the full recognition of a future historical mission, if you will, that shall see in the fostering of Finnish autonomy and Finnish ideals of national freedom and growth the surest guarantee of Russian development, morally, intellectually, and materially.

The Tombs Angel

By Arthur Henry

DURING the years that I have lived in New York, moving here and there in quest of the knowledge of it, and reading the daily papers more or less diligently, I had seen an occasional reference to the Tombs Angel. It was always a very incidental reference, usually a brief statement that some woman or young girl, picked up by the police, had been given into her charge. I would not now recall these references were it not for subsequent events. They made no conscious impression upon me at the time, but now I know that I had formed a vague conception of her.

The Tombs Angel was, in my mind, a large, good-natured woman, perfunctorily sympathetic, without any culture and perhaps with no education, performing her ostensibly benevolent duties because she was paid to, performing them pleasantly because she was large and amiable, accustomed to crime and degradation, and not too deeply touched by it.

When the fire occurred in the Park Avenue Hotel last winter, I learned that the Tombs Angel was Mrs. Rebecca Salome Foster; that she had lived there for a number of years, and was killed in the disaster. This was in itself a surprise, but the tone of the newspapers in recording her death was a greater one. The usual newspaper obituary is, at best, perfunctory. However great or good the deceased may have been, the records of his deeds, the eulogy of his character, are usually gleaned from books and files and put into form by some one assigned to the work. It is to him a part of the day's demand. He writes it as he would an account of a Board meeting. There were no "obituaries" given to Mrs. Foster. The hotel fire was made little of. Her death was the tragedy. Every account was a lament—sincere, almost pathetic. There was a note of sorrow, simple and genuine, seldom found in the columns of the newspapers. Such a note is struck when the President is murdered, for then the whole country, by horror of the deed and by the magnitude of the event, is shocked out of its indifference. It is a simultaneous feeling by a whole people that stirs in the blood of the scribe.

The day before Mrs. Foster was killed she was unknown to hundreds of thousands of even the people in New York. You could have cried her name in vain up crowded Broadway and through the shopping district, on a bright day, when all the multitudes were out. But even the stranger reading the accounts of her that day must have been moved by them, and felt, without knowing, that they were justified.

Her death was not treated as a sensation, a good story thrown by fate in the reporter's way to-day, to be forgotten to-morrow. It was the singular tone of respect, bordering on veneration, that stirred my interest. I wanted to know the woman we had lost.

The police reporters seldom call at the offices of the newspapers they represent. There are two or three old buildings on Mulberry Street, across the way from Police Headquarters, where they have their desks and offices. They make the daily rounds of courts and officials, looking up certain captains, detectives, or roundsmen, in quest

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of special stories, dropping into the Tombs to see an interesting prisoner, and when the details of the day's criminal news have been gathered, they return to their desks in Mulberry Street, write what their papers expect, and send it in.

I found a friend of mine at his desk one afternoon after his routine work was done. He was smoking his pipe, his feet on the window-sill, his eyes fixed in reverie on the ugly front of the Headquarters. He has occupied this corner for over fifteen years, serving one of the old evening papers. He is looked upon as one of the best-posted newspaper men in all criminal and police matters in the city, and I confidently expected to get from him a complete picture of the Tombs Angel, and incidents enough to give the picture life.

"Did you know Mrs. Foster?" I asked.

"Yes," he replied.

"What was she like?"

"She was a fine woman."

"I know, but in what way?"

"Why, in every way. She was the best woman I ever knew."

"Come, now, old man," I urged, "I want to know about her. You would not describe her that way in your paper."

"I wouldn't say much about her in the paper. She wouldn't like it."

"Well, tell me some of the interesting things she did—not exceptional, you know, but characteristic."

He puffed at his pipe and thought for a long while.

"I don't think I can do it," he said, at last. "She never talked about the things she did. We never thought of going to her for a story—it would do no good."

"And still she was popular with the reporters?"

"She was one of the best women I ever knew."

And this was all I could get out of him.

William Travers Jerome, now District Attorney for New York, was for a number of years one of the judges of the court in which Mrs. Foster served as probation officer. I have been acquainted with Judge Jerome for some time, and I know him to be a close observer. I found him one evening recently at his East Side residence.

"I want to know all about Mrs. Foster," I said. "What sort of a woman was she? What did she look like?"

"She was a small, nice-looking woman, very quiet and unobtrusive. And yet that is hardly right, either, for she was very active and always busy. But she went about her affairs in a direct and simple way. Her value to the court itself was in the fact that she had rare good judgment. You find not a few philanthropic people, and not a few people with good judgment, but it often seems as if these two elements were not found in the same person.

"A woman would be brought up to the bar, plead guilty, and be remanded. We would ask Mrs. Foster to look into the case and report to us. She would find out where the woman worked—what her life was, what her interests were, who her people were, what her surroundings had been, how she came to get into this trouble; and her judgment was so good, and her experience so great, that it was the very rarest thing for any of these people to be able to deceive her. She was, of course, constantly told untruths, but she was sagacious enough to detect the fact that they were untruths, so that when she reported to the court, the court felt that, as far as it was possible to ascertain them, all the facts of the case had been learned, and that it might act with perfect safety upon her report, and the question whether sentence should be suspended or imposed, or where the prisoner should be sent, was generally decided by her."

"But, with all her good judgment," I interposed, "she must have been deeply sympathetic."

"I suppose she was," he replied. "A great many women who endeavor to do philanthropic work of this kind are unselfish and warm-hearted, but they are frequently misled by the class of people with whom they have to deal, and their statements to the court can rarely be relied upon—not that they willfully falsify, but they are incapable of ascertaining the real facts of the case. Their duty seems to them to be rather to extend sympathy to the person in trouble than to make a thorough investigation of the person's case, so that it can be dealt with in the wisest way, looking not only to the good of the individual, but the general good of the community.

"It was not an infrequent thing to have Mrs. Foster report to us that the

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person was of such a character that she did not think there should be a suspension of sentence. And frequently, before the prisoner was convicted, she would make an investigation, and if judgment was suspended she would, especially in the case of young women, take them into her charge, procure situations for them, and exercise a general supervision over them for a considerable time, helping them wisely. She had a little place, up somewhere on the Sound, where she took some of these. For others she would procure lodgings, and frequently, when a woman was sentenced and sent to prison, she would look out for her children; and where men were sentenced she would look out for their wives, procure means to help them—give them food and clothing, procure work for them. Her ministrations were not by any means devoted entirely to women, although they were the principal object of her charity.

"She worked at all times—in the heat of summer and the cold of winter. She would go to the very limit of her strength, until, absolutely exhausted, she would faint. The court officers were all very fond of her, and when she was overcome some big policeman would lift her up and carry her to a place of rest as tenderly as though she were a baby.

"Her absolute sincerity and purity of motive impressed itself upon every one and led them to trust her. She would never take any money from the judges. Lots of times I have tried to give her money for some particular case—where she had made expenditures to take care of the family while the man was in jail. She would say: 'No, I cannot take any money from any of the judges. I know the judges who are here now would not think I was coming to them with the hope of getting some, but there might come judges here who would not feel that way about it. They would get to look upon me as a nuisance, and they would feel they ought to offer me money.'"

Here was a little light on the character I was seeking to know, but I felt that it was only a partial revelation. Good judgment and an insight not readily deceived were the qualities that had impressed the judges. They might make her a valuable ally to the court, but they could not explain the reason for her labor. No woman would have devoted years of her life to such exhausting toil in so lugubrious a world, without pay, simply for love of exercising her powers of discrimination. The judge put these first, but it was evident that they must have been incidental so far as she was concerned. They served to make her more effective in what the deeper qualities of her nature prompted her to do.

"Where did she get the money that she used? She did not receive much as probation officer, did she?"

"The law creating probation officers was passed only about a year ago. She was doing this work many years before that, and she served out of pure benevolence, without pay. I don't know where the money she spent came from. I think she had some means of her own."

I went to the iron-barred door of the Tombs, and was admitted. The sheriff received me in his dingy office, in the rear of a long, narrow room, an ill-lighted, poorly ventilated passage to the cells.

The sheriff, a big-boned, heavily-built Irishman, met me with a challenging stare from his suspicious, cold blue eyes, but when I told him my errand his attitude became less harsh and forbidding.

"How long have you known Mrs. Foster?" I asked.

"Ever since I have been here. I've been around the Tombs here, one way and another, for about twelve years."

"And you saw a good deal of her?"

"I saw her about every day. She came here every morning, regular as clockwork."

"To see the prisoners, in general?"

"Well, there was always one or more particular cases she was looking after, and then there was always a lot of ex-prisoners and dead beats and people in trouble hanging around outside for her. She always came around here to see them. Of course, if it was cold or stormy, we let them wait inside for her."

"What did she do for these people—get them work?"

"Most of 'em didn't want work. Of course, if they did, she would find 'em something. But most of those hanging round here were dead-beats looking to her for a stake."

"What did she do with them?"

"Oh, she always staked 'em to some-

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thing—a quarter or a half or so. There was a fellow named Appo—an ex-convict and a regular Bowery bum—used to show up about so often, and get a half or a dollar off her."

"Fooling her with promises of reform?"

"Not much. You couldn't fool Mrs. Foster. She was on to 'em all right. She never talked reform to such people. Just slipped a half or a dollar into their fist on the quiet, with a joke or a pleasant word, and told 'em to come and see her again."

"What was her idea?"

"Don't know as she had any idea. Talk don't do those dead-beats any good. She seemed to think a lot of them in a queer kind of way—kind of joking and tender."

"She was tender-hearted?"

"Of course she was, but not soft like some. She was always bright and cheery, and had a laugh or a joke or a pleasant word for every one. She used to come whisking in every morning, and trip through the place, saying good-morning to every one by name. She always came bustling into my office as breezy and chipper as a young girl. It was always 'Good-morning to you, Sheriff; are you good-natured to-day?' You couldn't help warming up to her. Another woman might have seemed bold and forward, but she didn't. Every morning it was just the same. 'I've got some people to see,' she would say. 'Can I go into the cells?' She'd always ask. She could have gone right in, coming for twelve years that way, and everybody knowing her, but she always asked, and when I said, 'Why, of course you can,' she'd say, 'Thank you kindly, Sheriff; thank you kindly.'"

The big fellow's face flushed up as he spoke of her, and his blue eyes were warm and moist.

A quiet, unobtrusive little woman in the court-room—just and of good judgment. A breezy, joking, bustling spirit about the Tombs; full of cajolery and flattery for officials of a brief authority, open-handed, shrewd, and tender with the odds and ends of poverty, misfortune, worthlessness, and crime that gathered there. Was this conscious acting, and if so, for what ambition was the effort spent?

Every morning, before going to the Tombs, Mrs. Foster went to Calvary Church, at the corner of Fourth Avenue and Twenty-first Street. I called there several times to discover why. One afternoon I found the sexton in. He had served in that capacity for a number of years, and had known Mrs. Foster well.

The vestibule of Calvary Church is long and wide. Its low ceiling and narrow windows of stained glass give it a resemblance to an ancient castle hall. It is a dimly lighted, cool, and somber place, where people tread softly and seldom speak aloud.

"It is empty now," said the sexton, glancing down its length, "but when Mrs. Foster was alive, there was 'most always some one here waiting in the hope of her dropping in. There were twenty or thirty of 'em here in the morning about her time to come. She used this as her uptown office, and she kept the clothes and things she gave away in the basement. She was always collecting every kind of thing and sending it here. Sometimes a wagon would drive up and unload."

"How old was she?"

"Well, to look at her, you would say she was no more than thirty-eight or nine, but she must have been over fifty."

"Was she attractive? How did she look and dress?"

"She had handsome eyes, kind of dancing and thoughtful too. She always dressed well, in black, and her clothes fitted. She had a trim, good figure, and ways like a girl—light on her feet, quick and graceful. It was a wonder to me she could go about at all times of night and in all kinds of places alone and never have no harm come to her. She would go anywhere and do anything without thinking. One time she had been to a dinner at some fine place or other and got back to the hotel late. An old woman was waiting for her, and told her about a daughter that had got astray and was leading a bad life in a low resort on the Bowery. She had been gone from home a little over a week, and they had just found out where she was, but the dive-keeper had hid her away and the mother couldn't get to her. Well, Mrs. Foster got a cab and drove, just as she was, evening dress and all, right to the door of the dive.

"She went in alone, and as she walked

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among the tables where men were drinking they called out to her all kinds of things. She went right to the bar and asked the keeper for the girl she was after. He swore at her and ordered her to get out. Then one of the men at a table near the bar jumped up and called out, 'Speak civil to her, Patsy. Shut up, you fellows! That's the Tombs Angel you're talking to. That's who she is.'

"As soon as they heard that, a lot of the men came up, and the girls crowded around her, and they made Patsy go and get the one she'd come for."

Mrs. Foster was married in Calvary Church, in 1865, to the brilliant Judge Advocate who later tried those accused in the conspiracy to kill Lincoln. The President was not at the wedding because the stress of the times would not permit, but it is the impression of one of Mrs. Foster's daughters that one or more members of the Cabinet attended. However that may be, it was a great social event, and the merry, tender-hearted, joy-loving young girl who was the center of it became the Tombs Angel, and for twelve years after her husband's death used the place of her wedding as a reception-hall for her friends the outcasts. It has been impossible for me to get from any one a statement as to her motives. No one seems to know just why she became a servant of the court and of the condemned. She was not a grief-stricken woman, seeking to hide her life and forget herself and her sorrows in such service; she was not an organizer of societies, nor a reformer, nor one who loved to be busy about other people's business. She loved society, and was a bright and active member of a wealthy and cultured circle, during all the years of her toil in the slums.

"I don't know that I can give you any reason for it," said her daughter, "except that she loved such work, and that, as the years passed, it gradually grew of itself and absorbed her."

"Did it make her unhappy?"

"She was the merriest one of the family. She seemed younger than her daughters."

"Did she talk to you about her work, about the people she helped?"

"Only when she was sick and needed *our* help. Then she would tell us whom to go to and what to do for them. That was all."

These details do not lend themselves to the portrait of a conventional missionary, and it is to be hoped that the artist who designs the monument to be placed in her memory will avoid ancient and accepted symbols—for here is something striking, significant, and new.

Glimpses of Frontier Ministers

By Charles H. Shinn

THE sight of an old minister from the mountains of Humboldt reminded me again, the other day, that real pioneering is still being done in remote parts of California. It has been my good fortune in years past to know some of these missionaries and their faithful work in thinly settled communities far from railroads, mining camps, or towns, and so I have written down a few incidents which will serve to show how completely such frontiersmen move in quite another world from that in which most of us now dwell.

More than thirty years ago, in the heart of the Santa Lucia Mountains, then sixty miles from a railroad, I met my first frontier preacher—several of them, in fact—and each one made a clear-cut impression on the awkward, red-headed country boy who had set out to teach his first school.

In 1870, according to most persons' ideas, the old Spanish Missions and Spanish church system had been dead and buried for almost a generation. But as I rode along a little upland valley in the Santa Lucias, by old adobes and broken walls, I became aware of a man on horseback who was descending from among the pines. As he approached I waited, and soon saw that it was a white-haired priest, who came alongside, responded to my greetings, and soon told me that he spent his life in going about among the

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scattered Spanish, Mexican, and Indian families in this region.

"There is much that I can still do for them," he said. "I have been at the Josephine quicksilver mine, where a poor ore-carrier was killed the other day, to see what can be done for his family. His father once owned six square leagues of land, with much cattle.

"So you are a teacher? You will have Spanish children in school, and many Americans, too. Teach them to be friends; teach them, too, that all work is good. When I was young I learned many trades, and none of them came amiss. I have helped to make tiles, and brick, and saw lumber, and shape iron-work also."

Thus we talked together till he came to a low Spanish house in the cañon; there he lived; there I might share his simple meal, and ride on to the village by moonlight. There he suddenly said, with a shy, proud look, "The blessing of an old man who has lived long in California and who loves it I give to you, though you are not of my church."

Hardly a week later, in a rugged land of oaks and pines, on the heights from whence bright rivers flowed east and west, a serious-minded man in the prime of life drove by the log-cabin school-house with a load of rawhide-bottomed, hand-made chairs for sale. He was the Baptist preacher of the district, and he paid his own way as he went over the rough mountain roads, by Morro, Cayucas, and San Simeon on the coast, or far inland to the Nacimiënto, Cholamé, and Salinas. The village stores gladly took his chairs for trade or cash, to sell them again, but as a rule he chose to carry them from cabin to cabin, or deliver to those who sent orders to his home. When, a little later, I knew the old chair-maker of Big Oak Flat, I found that his book-learning was small, but that his views of life were simple and helpful. Every one called on him in time of need, and he did all that was within his power. I think he preached at regular intervals and in many places, over an area of about two hundred square miles, and I found that he knew and was on excellent terms with the old Spanish priest with whom I had spoken.

The day that he preached in my school-house was, I suppose, an example of his regular services. People began coming at nine o'clock in the morning—back-woodsmen and their families—from five and even ten miles away. A kindly, practical sermon followed, then dinner; then another sermon; then supper, succeeded by a third sermon. But the sermons were largely conversational, and addressed to people whom he knew through and through as they knew him, and sometimes he was interrupted with questions, or would himself ask, "Does that seem all right, Brother Zach?" The prevailing elements in the ministry of this unlettered chair-maker were his faith and earnestness. "There is a great deal in this Bible that none of us understands," I heard him say, "but we can stick to the plain Scripture. When it says, 'Blessed are the merciful, for they can obtain mercy,' every one here knows what that means." Then followed a talk which, owing to recent local events, went straight home to that little frontier community.

I saw the chair-maker in his own cabin once, "spoke-shaving" the oaken rounds for chairs; his children were cutting rawhide strips, boring holes, weaving, or "putting together;" through the open door he looked out across his corn-fields and hillside pastures; from the spring-house came the sound of the churn. By the fence were "bee-gums" or hives, made by sawing off lengths of hollow trees and nailing boards on top. Morning-glories, sweet-williams, hollyhocks, and other old-time flowers bloomed in the small garden. When noon-time came, he sat under the wide-spreading oak and talked about the people he visited, their lives, their besetting sins, and more especially about the young men and women. I wondered even then at the simplicity and intelligence of his views. I know now that he was a man of unusual ability, and a great help to that region.

Frontier ministers of this type have necessarily been rare everywhere, but I have known several such. One very effective minister in early days in this district, a Methodist, worked on his land-claim four or five days in the week, and yet cared for a large frontier community. An old Campbellite preacher whom I knew about this time always "put in a piece of land," as the local phrase went, to hay and grain; and since in those days

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wheat brought two cents a pound and barley a cent and a half, he managed very well. When I took dinner with him in the spring of 1872, he told me that he always earned his own living, for, as he put it, "I ask my people for enough as it is. They give much for so poor a community. We are educating one young man for the ministry, and we have the old and helpless always with us."

I once heard a white-haired Methodist minister of Eggleston's circuit-rider type, at a great camp-meeting on Willow Creek, talk to a number of converts and a crowd of men, women, and children, from twenty miles around in the brush-covered mountains.

"Now, brethren, our Christianity means the love of our fellow-men. Every good Christian is a good worker. He earns his wages if he works for others. He pays good wages if he hires laborers. He gives gladly to every good cause. He is like yonder oak-tree, the shelter of the flock."

Then, with strong emphasis, the old minister cried out, "He does not judge others! He keeps peace among his neighbors! The Lord Jesus is in his house!"

Came the cry from the people: "Lord Jesus, dwell in our houses." Then from one elder who sat in front of the pulpit, "Walk with us, dear Lord Jesus!"

These good men of whom I have written, and others of their sort, passed away long ago, leaving in many cases little churches which still continue. Some of them left no visible results of their toil, but it was a great work nevertheless, in all that hill country from San Diego to Humboldt, and very different, too, in many respects, from that of the pioneer ministers in the mining camps of the Sierras.

But all the men in this difficult frontier work were not such simple, earnest, and effective missionaries as these. I have met some who were entirely out of sympathy with the rude communities in which they labored. Others I have known who merely accentuated in themselves the worst faults of those backwoods communities. I have heard more than one preach whose ignorance was only equaled by his unfitness for any public service.

Such a one I remember I found preaching in a shake cabin on the borders of Trinity County many years ago. I had ridden by with a friend on our way from Junction City to Shasta; we heard the singing; we dismounted, tied our horses, went in and joined the congregation, since both of us were church-goers and had not been within reach of Sunday service for many weeks.

It was a little frontier assembly, men, women, young folks, children, babies, sitting on unplaned slab benches. The men wore cotton or flannel shirts, overalls, and big boots. The women wore calico, and for the most part had sunbonnets. Some of the girls and boys of eighteen, and nearly all the children, were barefoot.

Never were more respectful strangers than we two intended to be, but we heard an extremely passionate sermon, peculiar in spirit, matter, and delivery, and in the end we came to grief.

"And the Lord-ah will bring down the high and mighty-ah, them that boasts of their lernin'. And the Lord-ah will make his children possess the yerth. And the great cities that are dens of wickedness-ah shall be an habitation of dragons-ah."

"Amen!" said one or two, rocking to and fro. "Amen, in the name of the Lord!"

"Too much lernin'," he continued, "is an abomination unto the Lord-ah. Readin', writin', 'rithmetic, is enough lernin' for children. Read the Good Book and believe all you reads. It makes no differ whether the yerth be round or flat. But go to the Good Book, my hearers. Does the book say phisol'gy, or geol'gy, or botonol'gy? Those names are not in my old Bible-ah!"

At this my friend, a teacher of unusual ability, yielded to a sense of humor and allowed a faintly "audible smile" to break forth. He instantly composed his countenance, but it was too late. The preacher, who, we afterwards learned, had lately left his blacksmith's forge in another county to deal with more stubborn metal, cast a violent look at us, raised a bare and brawny arm above his head, and cried out, "Let us offer up a prayer to the Lord for the salvation of the wicked."

"O Lord!" he said, "look down upon thy people-ah, and bring upon their knees them that scorns thy gospel-ah—them that comes here with city clothes

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on, and with soft hands and hard hearts-ah—sittin' in our midst, O Lord-ah!"

We were close to the open door, and when the prayer was finished we rose and went out, while mingled glances of amusement, vague regret, and serious disapproval followed us. We mounted, and rode on a moment in silence. Suddenly we broke out into uncontrolled laughter until the pine forest rang.

Years after, in a little Shasta country village, I helped to lift a badly injured young man from the wreck of a runaway team and carry him home to his old father, the village blacksmith, in whom I recognized the preacher. I stayed there all night until a surgeon was brought, and I learned—not for the first nor last time—how much better than their doctrines men can be.

Said the old man, "I remember you young fellers, especially him that snickered in meeting. When Sammy growed up, he did that once! Mother always telled me he couldn't help it—was built jest so. He used to go down to the towns and come back and say, 'Pa, I know yure a good man, but you talk funny when you preaches.' Then I thrashed him till Mother begged him off. Then Mother and I tuk Sammy—he was about fifteen years old—and went down to Red Bluff and heard a good deal of preachin', till it seemed to me that the Lord meant old Sam to go back and pound iron." His eyes twinkled. "Onct Sammy said, 'Pa, you always hit them too hard. 'Member those young fellers in Trinity that you prayed at?' But old Sam makes a pretty good blacksmith, anyhow."

Negro Conditions Sensibly Discussed

By A. R. Holcombe

IN the latter part of April of the present year there assembled in a leading church of the city of New Orleans about one hundred prominent negroes, brought together at the suggestion of Dr. A. E. P. Albert, a negro minister-physician, to consider the condition of the race in New Orleans. The special object mentioned in the call was the consideration of the high death-rate recorded against negroes, and the formation of plans for better sanitation. In the discussions which took place, however, sanitation was shown to be but one of several questions demanding attention, and it was, accordingly, thought best to enlarge the scope of the movement to include certain educational problems besides. With this idea in view, a committee was appointed charged with the duty of arranging a series of public meetings, these arrangements to be reported back to the conference, which reserved the right to supervise the campaign.

In accordance with this prearranged plan, the committee met to formulate a programme. First, it was decided to discuss immediately those questions most vitally affecting the race; second, that these discussions should take place before mass-meetings of negroes called especially for the purpose; third, that those leading the discussions should be negroes, assisted by such white gentlemen as wished to lend their support. Thus, the movement was to be one wholly within the negro race; an agitation intended primarily to show the negro his condition and to urge an improvement in that condition. Incidentally it was hoped by this activity to create friends among the whites and induce them to make longed-for concessions in the public-school curriculum. A cardinal principle, therefore, was to avoid everything calculated to alienate the sympathy of the whites, and, on the other hand, to do everything possible that might tend to win or strengthen that sympathy. The subject of the first discussion was made the high death-rate. School facilities, school attendance, duties of parents, teachers, and citizens, and like subjects, were fixed for subsequent consideration. A prominent negro physician, highly esteemed by both races, was requested to act as leader on the first night, and arrangements were made to advertise the meetings in the city papers, to print and distribute posters and programmes, and to spread the news by correspondence and word of mouth.

A thousand negroes responded to the

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first call. Among these were the most prominent and highly respected members of the race, ministers, teachers, physicians, skilled mechanics, government employees, caterers, and representatives from other occupations—making up, *en masse*, probably five-eighths of the brains and cleanliness of New Orleans's negro population. With so favorable a start it was evident that the success of the movement would depend largely upon the first impressions made, and upon the capacity of the workers for sustained effort in the face of difficulties sure to come.

Some startling facts were presented on the night of the first meeting. Mortality among negroes in New Orleans was shown to be increasing instead of diminishing, and this despite the fact that means of prolonging life were more abundant, more successfully applied by the whites, and more available to the negroes than ever before. The reports of the City Board of Health gave 34.40 as the death-rate per one thousand per annum for negroes in 1880, as against 22.96 for the whites. In 1901, after a lapse of more than twenty years, the rate among negroes was 34.44, while that of the whites was only 20.56. The average for the twenty years following 1880 was shown to be 36.49 for negroes and 23.71 for whites. During the same period the negro rate varied from 30.77 in the minimum to 49.32 in the maximum. The variation for whites was confined between 20.56 and 27.70. In the sickliest year of the twenty, when both rates reached their maximum, the white rate varied from the average by only 4, while the negro rate varied 12.83.

The reasons for these remarkable facts were sought by the two speakers, the Chairman of the Board of Health, a white man, and the negro physician appointed to lead the discussion. The former assigned immorality and careless ways of living as the chief causes. The latter, who, on account of his race and occupation, was in a position to know, and probably did know, more about his subject, went more into details. The landlord was declared responsible for many unsanitary conditions. In New Orleans, water for drinking purposes is caught from the roofs and held in above-ground cisterns. This leaves the way open for insufficient cistern capacity, or rotten or otherwise unsanitary cisterns. New Orleans has no sewerage, and this gives another set of possible evils. Certain ordinances intended to regulate these matters were declared to be systematically violated by landlords having negro tenants, the very fact that their tenants are negroes being sufficient to protect such landlords from complaint, or from prosecution in the event of complaint being made. But landlords were not the only ones blamed. The negroes themselves were censured for their manner of living; for inattention to self and home; for sleeping six or eight in a small, badly ventilated room; for giving no thought to the quality or character of their food, buying beer or cake or candy when milk or bread or meat was needed; for irregular habits, carousing half the night after a day's hard work, eating sometimes at intervals of an hour, sometimes at intervals of ten. Such causes, it was said, not only produce disease, but tend to spread it when it is originated. And, once sick, the negro has small chance of recovering unless he be sent to the Charity Hospital. Besides unfavorable home surroundings, the medical treatment given him is either inefficient or careless, the majority of physicians attending such cases being employees of benevolent associations, poorly paid and with ability and willingness in proportion. A hurried examination, an equally careless prescription, little subsequent attention, outlines the programme usually followed, and the recovery of the patient, under the circumstances, must be considered an accident of nature rather than a triumph of science.

Such being some of the causes of mortality, the question next considered was how these causes could be removed. A campaign for better sanitation was clearly demanded, but the troublesome question was yet to be answered, How can the people be reached? Those whom it was most desired to interest were the very ones who did not attend, and could not be made to attend, meetings like the ones being held. For the benefit of those who did come, however, it was decided to make public lectures on sanitary subjects a permanent feature of church work, the pulpit on certain week nights being given up to teachers, physicians, and others, white or black, for talks along helpful

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lines. The great mass of negroes who could not be reached thus would be appealed to purely on educational grounds, the fact being well known that an educated negro is a clean negro. Those who could not be influenced in this way were to be turned over to ministers, teachers, and physicians, who were urged, while visiting, to take advantage of every opportunity to press the cause of sanitation and education. To further emphasize the movement, and to give it initial momentum, it was decided to hold a mass-meeting at which educational problems only should be discussed.

Back of this announcement there was undoubtedly more than a desire for better sanitation. This was the excuse; the reason was a longing for more and better education. By this means another occasion could be taken advantage of to show the people of New Orleans how tenaciously the negro held out for the restoration of that part of the public-school curriculum dropped in 1900. This action attracted much attention at the time, and subjected the School Board to numerous criticisms. By it the grammar-school grades, with the exception of the fifth grade, were altogether dropped. This left the fifth grade the limit of public-school education in the city, the only free high school being the Southern "University"—an industrial institution supported by the State. The Board's reasons for its action were numerous, but were grouped generally in the statement that it could see no beneficial results after all the years during which the grammar grades had been taught. By dropping them it was hoped to increase the accommodations in primary grades, where better results had been attained. It was also the intention, and still is the intention, to introduce manual training and industrial work in every negro public school in the city. The cutting down of the curriculum was solidly opposed by the negroes. The Board, however, stood firm, and for the past two years only primary grades, with the addition of the fifth grade, have been taught. Even in the face of this the negroes hope for a restoration of the old curriculum.

In taking their bearings on the public-school situation the negroes found a peculiar state of affairs. It was shown that New Orleans has 287,104 inhabitants, 77,714 of whom are negroes. Among these are 94,586 children of school age, 25,282 of whom are negroes. There are 71 public schools, 60 for whites and 11 for negroes. In these are 31,165 pupils, 5,032 of whom are negroes; 784 teachers are employed, 107 of whom teach negroes, and 74 of whom are negroes. Last year $407,096.94 was spent on the white schools and $55,823.20 on the negro schools. A remarkable fact was noted: while 27,133 white pupils attended the public schools, there was still a demand for ampler accommodations; 5,032 negroes were in school and there was room for 2,000 more. An attempt was made at one of the meetings to explain this fact, and the speaker appointed to discuss it began with the statement that he could not do so. Privately, however, it was stated as the general belief among negroes that the action of the Board in cutting down the curriculum was responsible. In 1899, before the cut was made, there were 6,081 pupils in attendance. Only ten per cent., about 600, of these were in the grammar grades, which makes the falling off in the primary grades for the past two years about 400. When the cut was made, so a prominent negro stated privately, the negroes got the impression (which was, in fact, without ground) that the move was only the beginning of a final exclusion from public-school facilities, and that the sooner they began to look out for themselves the better it would be for them. Another prominent influence, no doubt, is the growing tendency among negroes to support one another in business affairs, and the fact that about one-third of the teachers in the negro public schools are white. At all events, the attendance of negro public schools has diminished, and that of the private negro schools has increased.

In this connection, a remark made by the President of the School Board in an address before one of the meetings is interesting. "During all the time I have been connected with the School Board," said he, referring to a period of about ten years, "I have never heard, and have never heard of, a complaint made by a negro patron." He stated, further, that the policy of the Board had always been to fill negro schools with negro teachers, but that this could not be done, simply

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because competent negro teachers were not obtainable.

At the present time three mass-meetings have been held and another is imminent. Of these, one was devoted wholly to sanitary problems and two to educational affairs. The fourth will probably continue the discussions begun at these two. As to results, it is rather early to look for anything specific, but, in a general way, it may be said that something has already been accomplished both within and without the race. One of the members of the School Board told me that his associates were watching the movement with a good deal of interest, and that it had undoubtedly done something toward influencing the sympathy of the whites.

The prime object of the movement, namely, to induce the negro to open his eyes to conditions surrounding him, and strive for a betterment of these conditions, has had more immediate and pronounced results. There has been a healthy discussion of sanitary problems, a discussion without precedent among New Orleans negroes. In the course of these discussions the more intelligent negroes have been made to see the connection between civilization and sanitation; the less intelligent, the relation between cleanliness and health. In the one case, negroes have been appealed to on the score of pride; in the other, on the ground of self-preservation. Both consciously and unconsciously, a missionary movement has been begun—a movement the good results of which will be more and more apparent as time advances. In educational affairs the same is true. The attention of negroes has been directed to available facilities; they have been shown that the fault is not altogether the white man's, and that there must be co-operation between both races if a better condition is to be attained. On the other hand, the responsibility of the whites has been emphasized. Here is a horde of negroes eager for a higher plane of living. They want clean bodies, clean clothes, clean homes, clean schools, better advantages. What can be done; what *will* be done to help them?

Christianity the Universal Religion[1]

HERE is a work in which it is impossible not to recognize the acute dialectic of many an argument, the rhetorical force of many a paragraph, the literary charm of many a passage, the antithetic gleam or epigrammatic point of many a sentence. The broad basis laid for inductive reasoning, and the characteristic attractions of the writer's philosophic method and graphic style, contribute to form in this volume a massive and brilliant plea for the historic faith of the Church that her Founder is the Son of God, as the complete fulfillment of the ideal toward which other religions have variously pointed.

While face to face with the religions of India, in his course of lectures given there upon the Haskell foundation, Dr. Fairbairn realized as never before that Christianity no less than other religions must find its warrant in the fundamental facts of nature and of human nature, out of which all religions have grown. In the light of these facts he places the central fact and idea of the Christian faith, and argues that the faith "whose crown and center is the Divine Man is one which does justice to everything positive in humanity by penetrating it everywhere with Deity." His work accordingly divides into two books. The first discusses questions in the philosophy of nature and mind which affect belief in "the Supernatural Person;" the second treats of the Person of Christ, and the making of the Christian Religion.

Into Dr. Fairbairn's elaborate discussion of the preliminary philosophical problems presented by nature, by ethical nature, by the evil of the world, by history, and by religion in general, our limits prohibit entrance. Enough to say that Dr. Fairbairn finds the idea of a supernatural Person logically involved in the modern idea of Nature as formed and animated by Mind. Now, of all the multitudinous religions through which the creative Mind works under various limitations for the evolution of "the humanity latent in man," three only have shown a tendency to

[1] *The Philosophy of the Christian Religion.* By Andrew Martin Fairbairn, M.A., D.D., LL.D., Principal of Mansfield College, Oxford. The Macmillan Company, New York.

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transcend these limitations—Buddhism, Judaism, Mohammedanism, all of them missionary religions. Of these the Hebrew, possessing the most universal idea of all, was emancipated from its racial limitations and embodied in a universal form by Jesus Christ.

These three religions are alike in this: each is historically established in a person as its founder, and each enters into continuous being as a social force, potent in imagination and in conscience, through a divinizing process, an "apotheosis." Thus the Buddha "became the personified beneficence of the universe." Mohammed becomes immortally incarnate in his miraculous Koran. Jesus of Nazareth, a Jewish peasant, has become the Christ of the ecumenical creeds. The analogy is one that the Christian student of comparative religion must not shrink from, for the likeness accentuates the unlikeness. The double name, Jesus Christ, "denotes at once the historical person who was the first Christian, and the transcendental ideal that has transformed God and religion, man and history." The Christian religion, says Dr. Fairbairn, "is not built upon faith in Jesus of Nazareth, but upon the belief that He was the Christ, the Son of the living God"—an antithesis which seems open to the criticism of unduly emphasizing difference at the expense of identity, and the intellectual factor of religion at the expense of the moral.

Jesus founded the religion; he did not make it; it was made by his interpreters; not by any theological process, not through any psychological idiosyncrasy, but through reflection on the historical facts which lie on record. In the Pauline epistles, the Epistle to the Hebrews, the Apocalypse, and the Fourth Gospel Dr. Fairbairn reviews at length the literature which created "the intellectual system," that is, "not so much the child of the old world as the mother of the new." It is significantly adverse, as he remarks, to any mythical theory of this, that in the Pauline epistles "the literature which defines and determines the doctrine of the Person is older than the literature which tells the story of the life. . . . No intellectual strategy can invert or change the relation" which the Jesus of the Gospels sustains to the Christ of the Pauline writings as their "historical antecedent and logical premiss." It is to the literature which brings out the ideal significance of the historical person that we owe the Christian religion as held by the Catholic Church from then till now.

In his review of the New Testament portraiture both of the historic Jesus and the ideal Christ, Dr. Fairbairn has added force and charm and masterly arrangement to the many and cumulative considerations often drawn from the apostolic literature for the Catholic doctrine of the Deity of Christ. Those who hold this may well regard the argument as unanswerable. Those who do not hold it may reply that *two* interpretations stand between us and the historic fact, the first by the Apostles, the second by the theologians of the fourth and fifth centuries. If they ask for some guarantee against illusion in either of these, especially in the latter, where Greeks interpret Jews, answer might not be easy. Undoubtedly the Apostles describe their Master as divine. But when Dr. Fairbairn says, "they would not have described as divine any one they did not believe to be essentially God," the critic may demand, since they are not here to explain themselves, what we are to understand by "essentially:" as here used, is it a term of representative value, or of metaphysical? The former is the more easy to attribute to Jewish monotheists, and it equally meets all the demands of faith that are answered by the latter. Dr. Fairbairn seems to prefer the metaphysical conception of Christ's relation to God, and to regard the Incarnation as quite unique in kind.

Yet he also holds that "in a perfectly real sense creation is incarnation," and that "the real creation of God is spirit." In this view it follows that God is incarnate in our race; that humanity as a family of infant spirits is collectively his son, as Dr. Fairbairn elsewhere affirms; that his incarnation in Christ is unique in degree rather than in kind; that the spiritual majesty of Christ is prophetic of the still undeveloped spiritual greatness of man. It is significant of present tendencies in Christian thought that, while Dr. Fairbairn apparently adheres to the Christology of the ecumenical creeds, he has brought out, though not used, these materials for a broader construction.

The Apostles, furthermore, created the

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Christian religion on its institutional as well as on its ideal side. The place formerly held by the Temple and the Mosaic law they filled with the Person of Christ, as the Revealer of the divine Presence and the impersonation of the divine Law. Thus all the barriers to the universality of the new religion were transcended. Of the noble chapter devoted to this the bare hint must here suffice. "There is nothing so remarkable in the whole history of human thought as this interpretation of a person not only into a universal religious institution, but also into an absolute law, at once moral and religious. . . . The experience of man has come to confirm the truth discovered by the experience of Paul, that the love of Christ was the law of God, compelling men to obey Him and serve mankind."

The two main lines of the great argument (1) as to Religion and religions and (2) as to the Christian religion, lead finally into a comparison of the religion of Christ with the ideal of religion for a test of the claim of Christianity to be the only really universal religion.

The social ideal of Jesus conceives of men as under the universal law of brotherly love. The social method of Jesus, demanding only imitation of himself, creates a universal ethical community governed by his spirit. God, interpreted by Jesus as the universal Father, could not be known or worshiped without the rising of a universal religion, in which collective man is regarded as God's Son. And the association of worship with the Person of Christ, as taking the place of all local institutions, dissociates it from all the limitations set by time or place or priestly mediation. Grant that these are ideals. It is the nature of ideals to grow into realities, though centuries be required for it. Yet the contrast of the actual with the ideal is both humiliating and enlightening. The lesson given by the history of Christianity thus far is that the Church should concern itself "as much with the ethics as with the metaphysics of the Person of Christ, . . . should realize the fraternity, the unity of classes and peoples, the faith, hope, and charity, the obedience to God and duty to man that are symbolized in him."

A remarkable characteristic of this commanding work is its silence on many parts of Christian doctrine. Such subjects as the Bible, the Trinity, immortality, are mentioned only incidentally. This philosophy of religion is exclusively Christological. Its constant implication is that the Christian religion is summed up in one word—*Christ*. This personalizing of religion is characteristic of modern thought. It marks a great advance from the seventeenth-century dictum, "The Bible is the religion of Protestants."

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price, with postage added when the price is marked "net."

Brief Description of New York, Formerly Called New Netherlands. By Daniel Denton. (Reprint from the Original Edition of 1670.) The Burrows Bros. Co., Cleveland, Ohio. 6×9¼ in. 63 pages.

This is a reprint from the original edition of 1670, with a bibliographical introduction by Felix Neumann, of the Library of Congress, giving a succinct account of Daniel Denton's pamphlet, reproduced in this book, which has long held its place as one of the most desirable and valuable Americana. It was twice reprinted in 1845; and with the zeal of a bibliophile Mr. Neumann has been able to trace a considerable number of copies of the original publication. The introduction is an admirable piece of bibliographical writing in point of thoroughness, and adds to the value of the new edition, which presents a facsimile of the title-page of the original edition.

Brooks by the Traveller's Way. By J. H. Jowett, M.A. (Fifth Thousand.) A. C. Armstrong & Son, New York. 5×7½ in. 216 pages.

Mr. Jowett, the gifted successor of the late Dr. Dale, of Birmingham, England, has been well introduced to American readers by a recently published volume of sermons. The present volume of brief addresses, averaging about eight pages each, entitles him to rank among the best modern Biblical expositors. The practical and ethical character of these expository addresses is as marked as their religious and devotional spirit. While they cover a wide range of thought, their pithy and suggestive utterance commands attention.

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Christian families will find this a good book for Sunday afternoon, and pastors looking for "sermon stuff" will find it helpful.

Cicely and Other Stories. By Annie Fellows Johnston. (Cosy Corner Series.) Illustrated. L. C. Page & Co., Boston. 5×7 in. 137 pages.

Defendant (The). By G. K. Chesterton. Dodd, Mead & Co., New York. 5×7½ in. 131 pages. $1.25, net.

In this well-printed volume Mr. Chesterton is the defendant of many supposedly "bad" things, among others of penny-dreadfuls, of rash vows, of skeletons, publicity, slang, and detective stories. These subjects, with many others, he discusses with a restful tolerance which apparently never degenerates into indifference, and with a certain caustic yet kindly manner peculiarly pleasant in this Philistine day. When worldlings despise the world, a defendant is required. Mr. Chesterton is such a man; and his clever book has been written to show how unfair it is to call those things bad which have been good enough to make other things better.

Edgar Allan Poe's Complete Works. (The Virginia Edition.) Thomas Y. Crowell & Co., New York. 4×6 in. $12.50.

This fine small-volume edition of Poe is complete, authentic, annotated, and it has a new collection of Poe's letters. It is edited by James A. Harrison, of the University of Virginia, has introductions by Hamilton W. Mabie and Charles W. Kent, and notes by R. A. Stewart. We shall have occasion to speak of the edition hereafter.

Fortunes of Oliver Horn (The). By F. Hopkinson Smith. Charles Scribner's Sons, New York. 5×7½ in. $1.50.

Reserved for later notice.

Hans Andersen's Best Stories. (Standard Literature Series.) The University Publishing Co., New York. 5×7 in. 123 pages. Paper bound, 12½c.

Heart of Woman (The). By Harry W. Desmond. The J. F. Taylor Co., New York. 5×8 in. 311 pages. $1.50.

History of Guilford County, North Carolina (The). By Sallie W. Stockard. Illustrated. Published by the Author, Greensboro, N. C. 5½×8 in. 197 pages. $1.75.

Although the author has found it necessary to follow the custom usual in publishing county histories of inserting pictures and biographical notices not particularly valuable except to the subjects and their immediate families, she has nevertheless done much more, and has contributed some interesting and readable accounts of historical happenings in North Carolina. The style is at times vivid and always simple, direct, and genuine.

Lady of the Lake (The). By Walter Scott. Edited by Edward Ginn. Ginn & Co., Boston. 4¾×7½ in. 219 pages.

Léa. By Marcel Prévost. Alphonse Lemerre, Paris, France. 4½×7¼ in. Paper bound. 75c.

Last March The Outlook noticed a translation of M. Marcel Prévost's "Frédérique," a problem-novel on the subject of feminism, or, as we should say, the New Woman. The author had previously earned an unenviable reputation by the publication of one overmuch discussed novel, founded upon a morbid extreme of society. Hence it was a special satisfaction to chronicle the appearance of his "Frédérique," a romance breathing a different atmosphere. We now have the pleasure of announcing the appearance of the continuation of "Frédérique" under the title "Léa." The story of the two sisters, Frédérique and Léa, comprised in these two romances, portrays, we think, as does nothing else except Madame Blanc's books, the difficulties attending the upward trend of women's education and employment in a country still saturated with inveterate prejudice. The two novels present the problem both in a popular and in an impressive manner.

Life in Two Worlds. By the Rev. Albert A. Lathbury. Illustrated. The Baker & Taylor Co., New York. 5½×8 in. 337 pages. $1.25.

Mr. Lathbury is right in regarding man as inhabiting, both here and hereafter, a spiritual as well as a physical world, and right in regarding the general attitude to the former as strangely neglectful. The ethical and religious tone of his work is thoroughly commendable. Its predominant character is speculative; its attitude toward accepted scientific doctrines is hostile; its use of Biblical data uncritical. The note of immaturity both in thought and in expression runs through the whole. While it may stimulate thinking by those who have thought little on its subject, it can contribute nothing to those who have thought deeply in the best light of to-day.

Magic Mashie and Other Golfish Stories (The). By Edwin L. Sabin. The A. Wessels Co., New York. 5×7¾ in. 210 pages. $1.

A collection of fairly good golf stories, written with an extravagant but contagious enthusiasm for the game and everything connected with it.

Maternity Without Suffering. By Mrs. Emma F. Angell Drake, M.D. The Vir Publishing Co., Philadelphia. 4½×7 in. 126 pages. 50c., net.

Mother Tongue (The). Book III. Elements of English Composition. By John Hays Gardiner, George Lyman Kittredge, and Sarah Louise Arnold. Ginn & Co., Boston. 5×7½ in. 431 pages.

New England Folk. By Mrs. C. Richmond Duxbury. The Abbey Press, New York. 5×8 in. 295 pages. $1.

Our Little Philippine Cousin. By Mary Hazelton Wade. Illustrated. L. C. Page & Co., Boston. 5×7¾ in. 102 pages. 50c.

To those capital little descriptive stories for children, "Our Little Japanese Cousin," "Our Little Russian Cousin," etc., there is now added "Our Little Philippine Cousin." Though a book for young children, it is one to be read with pleasure and profit by all interested in Filipino social life. Even if the story of Alila, the Filipino baby, were not a remarkable one in itself, the description of animal life in the islands would be—the life of locusts, lizards, newts, boas, crocodiles, buffaloes, deer.

Philippines (The): The First Civil Governor. By Theodore Roosevelt. **Civil Government in the Philippines.** By William H. Taft. The Outlook Co., New York. 5½×8½ in. 142 pages. $1, net.

President Roosevelt's article about Governor Taft (written shortly before the assassination of President McKinley) had the specific object

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of showing that it was possible to secure "the best possible public servants to perform the very difficult task of acting as the first administrators in the islands which came into our hands as a result of the Spanish war." To illustrate this, Governor Taft's administration of affairs in the Philippines is examined, his capability and efficiency shown, and his acceptance of duty, without regard to personal inclinations, held up as an example. The paper closes with one of the strongest sentences Mr. Roosevelt has ever uttered: "For in this world the one thing supremely worth having is the opportunity, coupled with the capacity, to do well and worthily a piece of work the doing of which is of vital consequence to the welfare of mankind." Governor Taft's part of this book is a very thorough, and of course authoritative, statement of what has already been done to introduce and strengthen civil rule in the Philippines, and a discussion of what the present conditions are and how they must be met.

Puritan Knight Errant (A). By Edith Robinson. Illustrated. L. C. Page & Co., Boston. 5¼×8 in. 280 pages. $1.20, net.

This is an addition to a series of stories of early colonial life told by this author under titles all of which include the word *Puritan*. There is some inflation in the talk of the characters, and a notable lack of dramatic directness and crispness. Apart from these faults the story is a commendable one, for its spirit and purpose have a high moral aim.

Quest of Polly Locke (The). By Zoe Anderson Norris. The J. S. Ogilvie Publishing Co., New York. 4×7½ in. 268 pages.

Researches on the Rhythm of Speech. By J. E. Wallace Wallin, Ph.D. Edited by Edward W. Scripture, Ph.D. (Reprinted from Vol. IX. (1901) of the Studies from the Yale Psychological Laboratory.) Yale University, Conn. 6×9½ in. 142 pages. Paper bound.

An attempt to indicate the elements that are to be found in poetic meter, in prose rhythm, and in general rhetorical emphasis, by means of algebraic formulæ, numerals with subscripts, and diacritical symbols. It is a good example of painfully minute work that is being done in modern psychological laboratories.

Sandman (The): His Farm Stories. By William J. Hopkins. Illustrated. L. C. Page & Co., Boston. 5½×8 in. 217 pages. $1.20, net.

The author of these stories for children declares that they have been put to the actual test of being told to a little boy and have met with his approval. They are certainly related in simple language, and contain nothing that an ordinary child of five or six years could not understand—and this is not true of probably a majority of children's books now placed on the market.

Seen by the Spectator: Being a Selection of Rambling Papers first printed in The Outlook, under the title The Spectator. The Outlook Co., New York. 5×8 in. 262 pages. $1, net.

For over twenty years "The Spectator" from time to time has discoursed in the pages of The Outlook, with such degree of wisdom and of wit as has been vouchsafed him, of men and things. It has been thought that a selection of articles of observation and comment from his pen might prove acceptable, and the result is this volume. The places treated range from Boston to Oxford, and the discussions from one on the sense of humor to one on the art of shoplifting. It is admitted that the articles are desultory; it is hoped they may prove entertaining.

Separates (The) or Strict Congregationalists of New England. By Rev. S. Leroy Blake, D.D. The Pilgrim Press, Boston. 5×7½ in. 211 pages.

Those Englishmen who left Scrooby in 1607 and found their way ultimately to New England maintained, at what cost we know, among several principles, chiefly two: that any number of Christians have the right, by associating themselves together, to organize a church; and that Church and State should neither try to control the other. The colonists were unable to maintain these two principles in practice. Especially in Connecticut, the congregational form of church government gradually changed into a form almost presbyterial, and the State made rigorous laws recognizing certain churches only as entitled to privileges. At the same time there grew up a conception concerning membership in the church that was wholly foreign to the conviction of the early Pilgrims that only those had a right to membership in the church who give evidence of experiencing a change of heart through "saving faith." Against the Consociation, by which the independence of the congregation was modified, against the legal subordination of the churches to the State, and against the Half-Way Covenant, by which members were admitted to the church by nurture as well as by conversion, many protested and thereupon seceded from the churches. They called themselves Separates. The rise of the Separatist churches, their doctrines, their vicissitudes, and their final disappearance are carefully narrated and described in this book. There are many interesting incidents related and many readable quotations from contemporary records. The work has been done with evident care and fairness. One need not accept all the Congregational assumptions of the author to appreciate the value of his contribution to the study of Church history in America. The book ought to have an index.

Shadow of the Rope (The). By E. W. Hornung. Charles Scribner's Sons, New York. 5½×7 in. 328 pages. $1.50.

An ingenious and exciting story of a crime and its detection. Too ingenious, one is tempted to add; for the author, in his desire to mislead the reader as to the true criminal, piles up a really incredible amount of circumstantial evidence against an innocent person. What is really strong is the situation of the innocent woman, who has barely escaped conviction by a jury for her husband's murder, is married immediately by a wealthy man who knows the story, is introduced into the society of an exclusive English county district, and there, her identity having been discovered, is made to face hostile society. The book is forcible, takes hold of the attention, and will undoubtedly be widely read, for Mr. Hornung's stories are now looked forward to by all story-readers; yet it has neither the audacious swing of "Raffles" nor the character-play of "Peccavi,"

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which last in our opinion still remains Mr. Hornung's strongest novel.

Story of Lizzie McGuire (The). By Herself. Henry A. Dickerman & Son, Boston. 4¾×7½ in. 84 pages.

Some things cannot be parodied successfully because they are in themselves too absurd. The notoriety of the volume here ridiculed in bad taste and strained efforts to be funny will neither be helped nor hindered thereby.

Talks to Students on the Art of Study. By Frank Cramer. The Hoffman-Edwards Co., San Francisco. 5×7½ in. 309 pages.

Mr. Cramer has written from the student's point of view, and with help from student critics. He writes for students advanced as far as the freshman year in college, or the year preceding, and aims to help them to self-training by pointing out defective methods of study and their correctives. While the book's object is sound intellectual culture, it has at the same time distinctively ethical value, and promotes soundness of moral fiber as well as intellectual clearness and vigor.

That Minister's Boy. Fred Harwood. By W. W. Hooper. Illustrated. The Brooklyn Eagle Press, Brooklyn. 5×7½ in. 256 pages. $1.

Tom Tad. By William Henry Venable. Illustrated. Dodd, Mead & Co., New York. 5×7¾ in. 287 pages. $1.50.

Tom is a boyish Mrs. Malaprop with a good deal of Tom Sawyer thrown in. His adventures and those of his chums and enemies make amusing reading for boys. The story has genuine human nature in it.

Views and Reviews: Art. By W. E. Henley. Charles Scribner's Sons, New York. 4×7 in. 174 pages. $1.

Reserved for later notice.

Voice of the People (The). By Ellen Glasgow. Illustrated. Doubleday, Page & Co., New York. 5½×8¼ in. 444 pages. $1.50, net.

A new and well-illustrated edition of a Southern story which has already obtained a very wide reading. Like Miss Glasgow's "The Battle-Ground," this novel has delicacy of sentiment, charming local color and atmosphere, and is (perhaps even in a higher degree) a study of the effect of moral purpose on character.

Wings of the Dove (The). By Henry James. Charles Scribner's Sons, New York. 5×7¾ in. $2.50.

Reserved for later notice.

Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.

I regret your attitude on tithing, not that I believe we are under ironclad Mosaic rules or Christian, but I believe the tithing system the best possible solution of the problem of church finances. "Giving all one can afford" is entirely too elastic; it lets out extravagant people altogether, because they never have any surplus, while economical people, who are the only people who have any margin to give on, get so accustomed to looking sharply at every penny before spending it that, unless they have some standard to arouse their conscience, they will give as sparingly as they spend. Your conception that many would give too much and many too little under such a rule is not as well founded as it would seem *a priori*—for I have noticed it is always the well-to-do who object that it would be too much for the poor to give, not the poor themselves, who, in giving their tenth to the Lord, are much better off than their irreligious neighbors who give from one-fifth to one-half of their incomes to the devil, per the saloon-keeper, etc. The very person you think would give too little under such a rule would at least even then be giving, in nearly every case, from twice to ten times as much as he is now giving. Nobody who reads The Outlook is too poor to give a tenth.

C. S. K.

To our full statement of August 30 we add that the above objection to it might as well be urged against Christianity itself, which relies for power, not on precepts or regulations, but on its fundamental principle of love and sacrifice. The treasure and the heart are found together, as Jesus said. If church treasuries are shrunken, it is because of shrunken hearts. Mormons have made the tithing system fill their treasury, but to Christian churches it was said, "Freely have ye received, freely give;" a standard which has no such top limit as the tithe. Instead of confessing that this is a failure in the modern church—though a success in the primitive church—and falling back on the rudimentary tithe-rule of Mosaism (which is merely treating a symptom of disease, not the disease itself), the shirkers and scrimpers in the church must be brought, if possible, to give themselves to the cause to which they have given their names. Giving is easy when interest is warm. Many pastors are too timid for the necessary plain speaking on this subject.

I have read most of Dr. Abbott's works, Smyth's "The Place of Death in Evolution," Morris's "Man and His Ancestors," McConnell's "The Evolution of Immortality," Wade's "Old Testament History," Fiske's "Life Everlasting," and wish to read more along these lines. What books, scholarly, written reverently, and according to modern thought, would you suggest? Kindly name a good, not too large, history of Congregationalism.

C. L. N.

Duff's "Theology and Ethics of the Hebrews," Paton's "Early Syria and Palestine," Day's "Social Life of the Hebrews" (Scribner's Sons, New York), Hyde's "God's Education of Man" (Houghton, Mifflin & Co., Boston), Keane's "Man Past and Present" (Macmillan, New York), Alden's "Study of Death" (Harpers, New York), Chambers's "Man and the Spiritual World" (G. W. Jacobs & Co., Philadelphia), Dunning's "Congregationalists in America" (Pilgrim Press, Boston).

Will you oblige me by kindly indicating in The Outlook some work, not too expensive, which briefly gives the latest information on the Textual Criticism of the New Testament, which at the same time explains the symbols as to various readings found in, say, Alford's Greek Testament? G. M.

The best of recent publications on this subject are Kenyon's "Handbook of Textual Criticism of the New Testament," and a smaller work by Professor Vincent. These have each been favorably noticed in our book columns. (The Macmillan Company, $3.25 and 75 cents.) Whether these are adjusted as you desire to Alford's work, published long ago, we cannot say.

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Two Important Conventions

I.—The World's Conference of the Young Men's Christian Associations

THE Conference of delegates representing the Young Men's Christian Associations throughout the world, which began on the 20th of August, has honor from the fact that it has proved the largest Conference, numerically regarded, ever held on the continent of Europe. Christiania, Norway's capital, the place of meeting, was admirably suited to the requirements of a large gathering. The two thousand one hundred delegates from thirty-one countries on both hemispheres, along with the many friends of the cause, and visitors who were attracted to the special proceedings, had hearts and homes, churches and halls, palace and public place, opened to them.

The Royal House of Norway and Sweden was represented by Prince Oscar Bernadotte, who was present with his Princess at every session. The King ordered the first Marshal of the Court to invite the delegates to a standing supper at the palace. Although the multitude of tongues is always a difficulty in these large gatherings, the spirit of the Conference was so good and the proceedings were conducted in so orderly a way that patience and a noble aim wrought happily from first to last of this fifteenth international gathering of the Young Men's Christian Associations of the world.

The general management of the Associations in the World's Alliance being in the hands of a committee the headquarters of whose executive is in Geneva, it was natural to expect that the members of that committee would have a leading part in the proceedings. Their words and their work left the impression that they made up a band of men who were to be trusted to do in a faithful and efficient way a work that is becoming increasingly important in the twentieth-century enterprise of Christendom.

Christ for young men and young men for Christ, the spiritual development of the Association's membership, the place of the Bible in the Association, the Gospel of Christ a power among young men, national work, organization in different countries, the world-wide scope of the movement, and the claim of the two hundred million of young men who are in heathen lands—these phrases express the thoughts about which the main programme features of the Conference gathered.

Of the delegates from all lands, about thirty officially represented the United States and the Dominion of Canada. The next Conference will be held in Paris in 1905, the place and the time being chosen from the consideration that that year will be the jubilee year of the World's Conference which adopted what is known as "the Paris basis," which was effected at the first World's Conference ever held.

During 1901 seven millions of dollars have been pledged or committed to the Association for buildings, endowment, support, extinguishment of debt, and extension. Twenty-three new buildings have been dedicated, large additions have been made to fifteen city buildings, eighteen new city buildings have been placed under construction, the debts upon thirty-four buildings have been either paid or pledged, fifteen railroad buildings have been opened, thirteen more have been assured, three army and navy buildings and three college buildings have been completed, and nearly three millions and a half of dollars have been expended for the current expenses of local Associations and of the State, Provincial, and International Committees. More than four hundred buildings are now owned by Associations, worth nearly twenty-three millions of dollars, while the value of equipment is more than a million dollars additional. There are over fifteen hundred Associations, and over three hundred and twenty-five thousand membership. Well-nigh forty thousand students have been giving special study to the Bible in Association classes. Twenty-nine thousand men have sought instruction in evening classes, and over three times that number have taken

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advantage of the gymnasium. Army and navy work has been carried on at more than six hundred and fifty points, and the attendance of the Association's religious meetings during the last year has been more than two and three-quarter millions.

Fifteen hours of the Convention period were given by a special Committee of Delegates, of which Mr. Mott was Chairman, to the framing of a set of sentences which would combine in concise form the mind of the representatives from all lands with regard to the Young Men's Christian Association now and prospectively. The outcome of the labors of the Committee was submitted and in the main sanctioned by the Conference at the one meeting set apart on the programme for business. The substance of the resolutions is contained in the following: 1. A recognition, with profound gratitude at its basis, of the remarkable development of the Association, with special notice of the progress of the last four years, which progress is inexplicable apart from the direct working of the Holy Spirit. 2. The fact that the unusual development of the work since the Conference at Basle in 1898 has been effected without a cent of deficit financially. 3. Appreciation of the services of the Central Executive at Geneva, with honorable mention of the work done by Secretaries Fermaud and Phildius. 4. Six general lines of policy to be pursued during the period from 1902 until the Conference of 1905. 5. Strengthening the relations between the national branches of the World's Student Christian Federation and the general Association movement. 6. Special plannings for the welfare of young men in non-Christian lands. 7. Inasmuch as some parts of Europe are even more destitute than some of the fields in Asia, methods were devised for meeting the crisis confronting Christian effort in these destitute parts. 8. Instructions to the World's Committee to make a special study of the most approved plans for improving the World's Conference. 9. The appointment of the World's Committee for the next three years. 10. General and particular congratulations upon the blessing and success which have marked the Christiania Conference.

A. H. S.

Christiania, Norway.

II.—Government Good Roads Convention

The National Good Roads movement received new impetus during the recent Minnesota State Fair, where the "good roads train" was on exhibition, a convention held, and practical demonstrations of road-making were given. Since the turnstiles at the Fair registered an attendance of more than 250,000 people during the week, the opportunity for furthering the Good Roads movement was exceptional. While the farmers are the class most benefited by good roads, they are hardest to reach and to awaken to the importance of improved highways, and much good is expected from this opportunity of getting in touch with them. There were many prominent speakers in attendance. A. W. Machan, Superintendent of Rural Free Delivery Service, United States Mails, gave one of the most interesting talks of the session. After speaking of the wonderful road construction of ancient times, of the roads built by Julius Cæsar, parts of which still remain although constructed more than two thousand years ago, he touched upon the interest taken in roads by our own Government during the early days, before railways were common. Now, he said, the Government is again interested in good roads from the fact that it has a new problem to solve—namely, the delivery of mail to the doorstep of every inhabitant of the land, urban and rural. One by one the facilities of the post-office have been added to the rural service, until to-day the rural carrier may be looked upon as a veritable traveling postmaster. One of the greatest advantages of rural delivery to the farmer is the arrival of the daily paper which gives him the market reports. To-day the unimproved condition of many of our country roads forms the one great obstacle encountered in the extension of the rural free delivery service. The experience of the past two or three years has so thoroughly convinced the department that the success of the service depends upon the good condition of the roads, that it now exacts from petitioners for the service an agreement on their part to improve the

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roads, or to see that the proper authorities will do so. Mr. Machan added: "I am firmly imbued with the idea that a universal road system in this country is to play a most important part in the rounding out of our national greatness, in the development of our industrial resources, and in the promotion of the happiness and contentment of all the people."

An object-lesson of great value was presented by L. M. Haupt, C.E., in an illustrated evening lecture on "The World's Highways." He showed views of some of the finest roadways of Switzerland, Norway, Holland, Egypt, Russia, Mexico, and Colorado. Two photographs taken at the Omaha Exposition were of special interest. They were pictures of a load weighing eleven tons in both instances. On an ordinary dirt road twenty animals were required to draw it, while on a steel track road it was drawn by one horse. George C. Crose, representative of the Great Northern Railway, with the "good roads train," spoke upon "Railroads and Country Roads as Factors in the Country's Development." He cited the States of Indiana and Ohio, in which road-making is well under way, to prove that good roads are a source of profit, and said that the values have been increased in the two States named to such an extent that, if the rate of taxation had remained the same, the additional amount received would have more than paid off the road bonds by this time. George W. Cooley, President of the Minnesota Good Roads Society, spoke upon "The Economy of Good Roads." He said that the average cost of hauling per ton per mile over an ordinary dirt road is twenty-five cents, while it costs less than ten cents per ton per mile to haul over a good macadam road. Besides this, macadam roads can be used every day in the year, while many dirt roads are impassable much of the time. Minneapolis and St. Paul together consume five hundred tons of farm produce per day. This is hauled over dirt roads. Were these roads macadamized there would be a saving of $750 per day. In the course of a year this saving would build fifty miles of macadam, or one hundred miles of gravel road. Mr. Cooley believes that one of the important things to be done is to abolish the payment of poll taxes in labor, as good uniform roads cannot be made under present conditions. One of the most practical suggestions of the Convention was presented by Senator Dodge, Director of the Office of Public Road Inquiries, who proposed that a postage-stamp should be issued by the Government, bearing appropriate inscriptions and illustrations, which might be used by those interested in the cause of good roads, a part of the income from these stamps to be used in the construction of needed highways. This idea was later embodied in a resolution and sent to the Postmaster-General, asking for recognition of some such character. Among the other prominent speakers were R. W. Richardson and James W. Abbott, United States Commissioners of Public Road Inquiry; W. H. Moore, President National Good Roads Association; M. A. Hays, Secretary Chamber of Commerce, Sault Ste. Marie; the Hon. Samuel R. Van Sant, Governor of Minnesota; and James J. Hill, President of the Great Northern Railway. An International Good Roads Congress will be held in this country during February or March, when delegates from twenty-five foreign countries are expected to be present.

An interesting and practical feature of the Convention was the "good roads train," the third train of the kind ever sent out, and the first one sent out at Government expense and under Government supervision. This train is equipped with the most approved machinery for road-building, and during its stay of one week at the Fair practical demonstrations of road-building were given every day. Both macadam and gravel roads were made during the Fair, as well as a good dirt road, such as can be constructed in any place. The Great Northern Railroad gives transportation to the train, which will travel from St. Paul to the Pacific coast, giving demonstrations of road-making at various points, where conventions will also be held. The machinery is furnished by the various companies which manufacture it, and the Government bears all other expense. Many thousand farmers took their first lesson in systematic road-building at the Fair. J. D.

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Correspondence

The Dispensary System

To the Editors of The Outlook:

The "Union Signal" of July 24 contains the following statement regarding the alleged failure of the dispensary system in South Carolina:

> During the first dispensary year something over $400,000 worth of liquors was sold. Last year the State sold over two million three hundred thousand dollars' worth, besides the sale of beer by beer-dispensers. The people are more drunken; the State is sinking morally; the effect has been so degrading that "now when a vacancy occurs in the State liquor business there are numerous applications for the place by respectable (?) church members.

Is the statement correct? J. E. S.

[The figures given are probably official, but none the less are so stated as to convey a wholly false impression. If the South Carolina dispensary sold only $400,000 worth of liquor during its first year, then it did but a small fraction of the liquor business of the State during that year. Probably the first year's report covered only a few months' operation of the dispensary. The figures for the last year, instead of indicating a large consumption of liquor in South Carolina, indicated an exceptionally small one. The drink bill of South Carolina, according to those figures, would but little exceed two dollars per capita; yet the drink bill of the United States, according to the estimates made by nearly all authorities, exceeds ten dollars per capita.—THE EDITORS.]

"Reading Under the Lash"

To the Editors of The Outlook:

Is not the writer of the paper entitled "Reading Under the Lash," published recently in your columns, scaring himself by a bogy of his own making? We have taken a great deal of pains, in the course of our work of providing the right reading for children, to become acquainted with the tastes and the habits of the average boy and girl in the matter of reading at school and at home, and such a condition of things as described in this article has never come to our notice; nor has a fairly wide observation and inquiry since the article appeared revealed anything more than perhaps a slight tendency to it in one or two exceptional cases.

From our knowledge of the teachers of this country, we are justified in saying that we believe there is very little of coercion in the matter of children's reading, but that there is an earnest endeavor to *induce* the children to read the right books. But the teachers need guidance and the parents need guidance as to how to foster the taste for the best books and to deepen the enjoyment of the children in them. The capacity of our children for literary enjoyment is growing. A constant worker in the Children's Department of the Boston Public Library for the past four years assures us that he has never seen a boy or a girl "droning over a book"—least of all over "Robinson Crusoe." The bright, eager faces of the children at the desk or browsing among the shelves show no signs of "task-driven" readers or of "coerced" little ones, and we believe the danger described by the author of the article in question—if it exist at all—is more than offset by the great good that is being done by teachers and librarians in bringing our children in contact with the right books at the right time; while they are occupied with these they will not be reading "gutter" and "yellow" literature.

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No Room for It on the Maps

To the Editors of The Outlook:

Just a supposition of mine, or of some internal force: What do you think of another continent beyond the poles (especially the north pole)? In conversation with a friend the other day in regard to Andrée and his balloon, the thought came to me that there might be another continent beyond the pole, and that Andrée had discovered it and was unable to get back; and that some day, with the aid of airships, some one might be able to find him, or be able to go and come, and at last to report. My reason for asking this question is this: that I believe that this

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earth shall always stand, and shall always be inhabited; this being my belief, and the world being largely inhabited at present, God needs provide for our posterity.

R. E.

The Spectator and London

To the Editors of The Outlook:

In his amiable article on London in your issue of the 21st of June the Spectator makes "The Village" appear much more antiquated than it really is. It takes a long time to get on a familiar footing with London, and the Spectator has libeled the city in several respects. For instance, one might gather from his references to the scarcity of telegraph offices, the absence of telephonic communication and of restaurants, on Sunday, that the Spectator must have visited London many years ago, but his statement that the County Council "last year" took over the functions of innumerable parochial authorities shows that the impression is recent. What happened the year before last was that the County Council lost some of its functions through the consolidation of numerous local authorities into twenty-eight Borough Councils, some of them governing populations of 400,000.

The Spectator said that there were no newspapers in London on Sunday. There are eleven published every Sunday morning, five of which are not issued on any other day. The others are the Sunday editions of papers which also appear on Saturday. The Sunday edition of "Lloyd's News" sells 700,000 copies, the Sunday edition of the "People" 300,000, and some others over 100,000 copies. There are no daily papers which issue Sunday editions, as London objects to seven-day journalism, but it does not object to Sunday newspapers.

London does not like tall sky-scrapers, but there is no alarm about a ten-story building, of which the Spectator speaks. The London municipal authorities insist that no building shall be higher than the street in front of it is wide, and that there shall be a clear space in the rear, so that light and air can penetrate into every room—a condition of things which I do not think The Outlook would object to see adopted in New York.

If the Spectator can suggest a plan by which any other means of rapid transit can be introduced into the narrow and tortuous streets of central London, and not 60 or 100 feet below them by means of "tubes," than the antiquated 'bus now providing transit facilities which are not rapid, there is a fortune awaiting him.

London. ROBERT DONALD.

Child Labor in Factories

To the Editors of The Outlook:

I have been following with much interest the discussion in The Outlook of "The Child Labor Disgrace" in the South. It is indeed a disgrace to our civilization, and I am profoundly thankful that public opinion is being aroused on the question.

I wish to add my testimony to that of Mr. G. C. Edwards, of Dallas, Texas, quoted by you in a recent issue of The Outlook. I was born and raised in Natchez, Miss., within four squares of the factories of the Natchez Cotton-Mill Company. It is true of these mills, as of those in Dallas, that children of tender age (often not more than eight or nine years) are employed in them from 6:30 in the morning until 6:30 at night. It is also true of these mills that whole families are employed. There is, or was, until recently a kindergarten run near the mills by Christian ladies of Natchez to care for the babies and little children of mothers working in them. Before this was established the little ones were left to shift for themselves at home, the babies in the care of the younger children who were not quite old enough to be profitable in the mills.

The operatives live in a section of the city by themselves. It is variously known as "Factory Town," "Chinch Row," etc. The houses are all of the same type—frame, one-story, with only two or three rooms, and built in a row with not more than ten feet, if so much, between them. Conditions are necessarily unsanitary with so many persons living in so small a compass, and when sick these poor people have small chance in the battle against disease. One of the saddest things about their lot is the amount of consumption caused by the inhalation of cotton-flints and the close confinement in superheated and ill-ventilated factory rooms. I remember noticing, even as a child, the hollow

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cheeks and chests of many of my little factory Sunday-school mates.

It is true that these people have no home life in the best sense of the word, when they come home from the twelve hours of labor in the hot, close factories, their nerves torn by the racking and jarring of the machinery.

I can also add my testimony to Mr. Edwards's in regard to their ability and eagerness to learn. Some few of the factory children, who had Christian parents, I had as schoolmates in the public schools, but my largest experience with them was in the Sunday-school of the Baptist church of Natchez, which I attended as a boy and until I left for college eight years ago. I had many friends and playmates among them, and I can say that they are as intelligent and as eager to learn as the average "young American." Their Sunday-school lessons were prepared as well as those of the "town" children, for we were divided into the two classes of "town" and "factory" children, with the result of much rivalry and many a fight. In their study of God's Word they showed capabilities which were worthy of further development in the public school instead of being snuffed out in the grind of factory life. And I sincerely trust that public opinion will compel the emancipation of these little white slaves of the South so that they may have an opportunity to live the normal child life that God intended they should.

The two factories of the Natchez Cotton-Mill Company belong to local capital mostly, and the President of the Company is Mr. Rufus Learned, of Natchez.

TULLY F. MCCREA,
(Pastor Blacksburg Baptist Church.)
Blacksburg, Va.

Early Teachers of History

To the Editors of The Outlook:

Dr. Hale, in The Outlook for July 5, page 622, expresses the opinion that the first professor of history in any American college was Jared Sparks, who became Professor of History at Harvard in 1839. Dartmouth College had a professor of history from 1782 to 1815 in the person of President John Wheelock. The catalogue for 1809 gives the college the title of "Dartmouth University," and Dr. Wheelock the title "President, Prof. Civ. Eccl. Hist." C. W. S.

Migratory Birds Again

To the Editors of The Outlook:

In The Outlook of August 16 James Newton Baskett makes a surmise about migratory birds that I believe I have established, in one instance, beyond a doubt. He says: "Even if there have been many [migratory birds] present in the summer, those seen later may be some of those that have come from further north, and have taken the place of those that we have had with us." In the case of the meadow-lark, here about Winfield, I noticed that there were present both species, *sturnella magna* and *sturnella magna neglecta* (Ridgway's Manual). After a year or two of residence here, I began to note that the two species were present together only at the time of the fall and spring migrations. Last year I began the Smithsonian system of reporting to the United States Department of Ornithology; in this work I discovered that, while we have meadow-larks the year round, we have only the *sturnella magna* in summer, and only the *sturnella magna neglecta* in winter. Any one not a close observer would think that our summer larks nearly all remain over winter, whereas none of them do. I am speaking for this locality only. Of course in many sections this is not true. I spent several years in North Idaho, where I reported the birds to the Smithsonian Institution for several years; there only the *neglecta* ever comes; but a few of them winter always in the mountain valleys and along the Salmon River. I spent several winters in Iowa, where they have only the *magna*, and where I never knew a lark to winter. Winfield is on the southern boundary of the State. In the northern part of the State I never met with a specimen of the *magna*, while the *neglecta* is very common, some of them always wintering there. I think that very likely in the case of other birds Mr. Baskett will prove to be correct in his surmise; at least I know nothing to the contrary.

Winfield, Kan. L. T. WEEKS.

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THE OLD WAY

Of Treating Stomach Trouble and Indigestion, a Barbarous and Useless One

We say the *old* way, but really it is the common and usual one at the present time, and many dyspeptics, and physicians as well, consider the first step in attempting to cure indigestion is to diet, either by selecting certain food and rejecting others, or to greatly diminish the quantity of food usually taken.

In other words, the starvation plan is by many supposed to be the first essential in the cure of weak digestion.

The almost certain failure of the starvation cure for stomach trouble has been proven time and again, but still the usual advice, when dyspepsia makes its appearance, is a course of dieting.

All this is radically wrong. It is foolish and unscientific to recommend dieting or starvation to a person suffering from dyspepsia, because indigestion itself *starves* every organ and every nerve and fibre in the body.

What is needed is *abundant nutrition*, not less, and this means plenty of good, wholesome, well-cooked food and some natural digestive to assist the weak stomach to digest it.

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